PAK ENGLISH GRAMMAR & COMPOSITION

for B.A. & B.Sc.

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M.A.

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&
COMPOSITION

for

B.A./B.Sc. Classes

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TO

MY DAUGHTERS—

ATIFA SAIF AND AAKIFA SAIF

PREFACE

Almost all the eminent educationists in the country have felt gravely perturbed by the deterioration in the standard of English in our academic institutions. They have advocated that in the interests of higher education, it is necessary to keep up an adequate standard of English even after it ceases to be the medium of instruction.

It is from this stand-point that the present book "Pak English Grammar & Composition" has been written. The aim of this book is not the collection of all manner of details, essential and non-essential, but the presentation in an interesting way of such essentials only as may be easily assimilated by the students and may be of practical aid to their grammar and composition. In writing this small treatise, it has always been kept in view that grammar is a means to an end, not an end in itself.

A glance at the contents will show that all the important branches of English grammar and composition have been fully dealt with, and that every attempt has been made to make the book, within the limits of its modest scope, clear and complete. Besides copious illustrative examples, it contains carefully graded and planned exercises for class work.

As such, I feel confident, the book will serve as a valuable text-book of English grammar and composition at the Degree level, and trust it will receive from students and teachers alike a liberal reception.

I shall be highly grateful to my learned friends if they would kindly favour me with their valuable suggestions for improvement of the book.

M. SAIF-UL-HAQ.

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1

Sentence and its Structure

A sentence may be defined as "a collection of words which conveys a complete sense." A sentence must have a subject and a predicate.

The subject is a word (group of words) about which something is told; the group of words that tells something about the subject is called the predicate.

Examples :

(*a*) He reached home safely.
(*b*) Inoki is the greatest wrestler of the world.

In the above sentences, He and Inoki are subjects; the remaining words constitute predicates.

Kinds of Sentences :

There are five kinds of a sentence : *viz,*

(*a*) *Assertive Sentences* : The sentences which make statements or assertions are called Assertive Sentences; as,

1. Rashid is reading a novel. (Affirmative)
2. She did not break the tea-pot. (Negative)
3. Liars I hate. (Emphatic)

(*b*) *Interragative Sentences* : The sentences which ask questions are called Interrogative Sentences ; as,

Did he win a gold medal ?

(*c*) *Imperative Sentences* : An imperative sentence contains a command, a prohibition, a request or a piece of advice ; as,

1. Bring me a glass of water. (Command)
2. Respect your elders. (Advice)

3. Never tell a lie. (Prohibition)
4. Lend me you pen, please. (Request)

(*d*) *Exclamatory Sentences* : An exclamatory sentence expresses strong feelings or emotions ; as,

(1) What a beautiful mosque it is !
(2) Hurrah ! I have won the first prize.

(*e*) *Optative Sentences* : Sentences of this kind express some wish or strong desire ; as,

May you succeed in life ! (Prayer)
Would that he were alive ! (Wish)

The Order of Words in a Sentence :

The order in which words and phrases are placed in a sentence is very important, for a slight change may give quite a different meaning to a sentence.

The following is the natural order of words in a sentence :

(1) The subject usually comes before the predicate ; as,

All the people were shouting with joy.
He has been teaching in this college for seven years.

(2) The object usually comes after the predicate ; as

Farooq likes cold coffee.

Kazim bought a new camera.

(3) When the verb governs two Objects, one Direct and the other Indirect, the Indirect Object comes first ; as

Father bought Abida (indirect) a doll (direct).
He taught me (indirect) French (direct).

(4) When the Adjective is used attributively, it usually comes before the Noun it qualifies ; as,

The old servant loved the little child.
The rich man refused to help his poor neighbour.

(5) When the Adjective is used *predicatively* (*i.e.*, as part of the Predicate), it comes *after* the Noun : as,

The old man is *dead.*
'The way was *long*, the wind was *cold.*
The minister was *infirm* and *old*'.

(6) If two or more Adjectives limit one Noun, they are sometimes placed after it ; as,

The poor lad, *hungry* and *miserable*, was crying.
A beggar, *old*, *weak* and *blind*, met me on the way.

(7) An *Adjective Phrase* come immediately after its Noun ; as,

He was a man of *great renown*.
The schoolmaster was a man *of noble character*.

(8) An *Adverb* is usually placed *close to the* word it modifies ; as,

Nothing *ever* happens by chance.
He *seldom* comes late.
Mary *immediately* went out of the room.
He *never* tells a lie.
He *always* speaks the truth.
I *frequently* visited her there.
He gave us *only* a rupee.

(9) When an Adverb is intended to limit the sentence as a whole, it is placed at the beginning of the sentence : as,

Certainly he made a mistake.
Fortunately he was not at home.

(10) All *qualifying clauses* are placed as close as possible to the words which they *qualify* ; as,

The clouds *that thunder* seldom rain.
All *that glitters* is not gold.
He *that is down* need fear no fall.
He *who hesitates* is lost.

(11) The complement usually comes after the verb ; as,

They appointed her secretary.
They elected him president.

(12) The usual order of words in a sentence is sometimes changed for the sake of *emphasis* ; as,

Sweet are the uses of adversity.
Blessed are the meek.
Uneasy lies the head that wears a crown.
Silver and *gold* have I none.

2

The Noun

Noun is the word that we use for a person, place or thing. The term "thing" includes qualities, ideas, actions, conditions, etc.

Examples :

(*a*) Rashid (a person), (*b*) Karachi (a place), (*c*) Sorrow (a thing)

The Kinds of Noun :

There are five kinds of nouns, namely,

Common Noun : A common noun is a general name used for every individual member of a class or group ; as,

Book, Room, Cinema, Star.

Note : Common nouns are always countable.

Proper Noun : A proper noun is the name of a particular person, place or thing ; as,

Wordsworth, Islamabad, The Jhelum.

Material Noun : A material noun denotes a matter or substance ; as,

Wood, Stone, Iron, Water.

Abstract Noun : An abstract noun denotes some quality, state or action apart from the thing that possesses it ; as,

(1) Quality : honesty ; colour ; truth.
(2) State : sickness ; youth ; pleasure.
(3) Action : laughter ; theft ; struggle.

Collective Noun : A collective noun is the noun used to

denote a number of persons or things grouped together as one complete whole ; as,

Army : Mob ; Team ; Fleet ; Cabinet.

Common Errors in the use of Nouns :

1. When a Collective Noun denotes one undivided whole, it is followed by a singular verb ; as,

The committee consists of seven members.

But when a collective noun indicates individuals of the group, the verb is always in the plural ; as,

The committee (=the members of the committee) were divided in their opinion.

2. All Material, Abstract and Collective Nouns, all lifeless (inanimate) objects, lower animals, and infants are generally used in the Neuter Gender.

3. All objects known for strength and violence are used in the Masculine Gender ; as,

The Sun ; Time ; Death.

4. All objects known for beauty, gentleness, greatness and fertility etc. are used in the Feminine Gender ; as,

Nature ; Liberty ; Spring ; Victory ; The Moon.

Note : A ship, a train and a country are said to be of the Feminine Gender and the pronoun 'She' is used for them.

(5) Several Nouns used in counting, when preceded by Numerals, are unaltered in the plural ; as,

Score, dozen, hundred, thousand, pair, couple ; etc.

I bought two dozen apples.
Their car casts me fifty thousand rupees.
Hundred paisa make a rupee.
He gave me a ten-rupee note.

(6) The following nouns are generally used in the Singular :

Mathematics ; News ; Innings ; Wages ; Politics ; Gallows.

Mathematics is my favourite subject.
The wages of sin is death.
Politics is his chief interest.
A gallows was built.
The first innings is not yet over.

Note : 'Means' is used both as Singular and Plural. But

where it means 'wealth', it is always Plural ; as,

This is a means to an end.
His means are scanty.

(7) There are certain Collective Nouns which, though Singular in form, are always treated as Plurals :

Cattle ; People ; Vermin ; Gentry ; Poultry.
These poultry are Afzal's.
The cattle are grazing in the field.
Vermin spread diseases.
The gentry of this town are not social.
Who are these people ?

Note : When 'people' is used in the sense of 'nation', the plural is 'peoples' ; as,

Asia is inhabited by many peoples.

MISCELLANEOUS ERRORS

Study these sentences :—

1. The Africans have curly *hair*. (not, *hairs*).
2. This house is built of *stone*. (not, *stones*).
3. He is true to *his word*. (not, *words*).
4. Do you like this *poetry* ? (not, *these poetries*).
5. We are learning a new *poem*. (not, a new *poetry*).
6. The *scenery* of Kashmir is very beautiful. (not, *sceneries*).
7. *The rich* should help *the poor*. (not, *Rich should help the poors*).
8. He came with his *family*. [Or] He came with the *members of his family*. (not, *his family members*).
9. I want some *blotting-paper*. (not, *blotting*).
10. There is no *room* for you in this compartment. (not, *place*).
11. We had a good *game* of hockey. (not, *play*).
12. He has purchased a *piece of ground* on Lytton Road. (not, a *ground*).
13. Did you go to see the *play* yesterday ? (not, *theatre*).

14. The whole *furniture* was spoiled by the rain (not, *furnitures*).

15. These four sons are my *offspring*. (not, *offsprings*).

16. I gave him all the items of *information* he needed. (not, *informations*).

17. He gave me many words of abuse. (not, *abuses*).

18. She did many acts of *mischief*. (not, *mischiefs*).

EXERCISE

Correct, improve or justify the following sentences :—

1. I could not bring my furnitures from Lahore.

2. There are many news published in this paper.

3. I gave him two dozens pencils.

4. He gave me ten five-rupees notes.

5. These five children are her offsprings.

6. She has learnt the alphabets.

7. The sceneries of Swat are very charming.

8. The different foods are ready.

9. This book is as important as any book written on the philosophy of Iqbal.

10. He failed in this, but he will appear at the next examination.

11. The drainage and sanitary system of our country is not good.

12. Nothing is left with me except a few pices.

13. A two-miles walk daily in the morning is very conducive to health.

14. He cannot be excused for he has committed not one but many mischiefs.

15. I have purchased a ground in the cantonment area.

3

The Pronoun

Repetition of a noun spoils the beauty of a sentence or a paragraph. To avoid this repetition, certain words are used in place of nouns. These words are called Pronouns.

A Pronoun cannot be used unless the Noun, for which it is used, has once been mentioned. It must be of the same number, gender and person as the Noun for which it stands.

Common Errors in the use of Pronoun :

(1) The Pronoun must be in the Singular Number and Neuter Gender, if the Collective Noun for which it stands is viewed as a whole ; as,

The army lost its heart when its commander was shot dead.

The jury gave its verdict after proper deliberation.

(2) The Pronoun must be in the Plural Number if the Collective Noun for which it stands conveys an idea of separate individuals constituting the whole ; as,

The committee were not unanimous in their decision.

(3) The Pronoun used must be Singular when two Singular Nouns joined by 'and' refer to the same person or thing ; as,

The Collector and Magistrate has dismissed his servant.

(4) When two or more Singular Nouns are joined by (*i*) either.........or, (*ii*) neither.........nor, the Pronoun used is generally in the Singular ; as,

(*a*) Either Rahat or Kamal has broken this window.

(*b*) Neither Riaz nor Naz has done his duty.

(5) When the Complement of the Verb "To Be" is a Pronoun, it is placed in the Nominative case ; as,

(*a*) It was he (not him).

(*b*) It is I (not me).

(6) When the Object of a Verb or of a Preposition is a Pronoun, it is placed in the Objective Case ; as,

Between you and *me* [not *I*] he is a thief.
These pencils are for you and *me* [not *I*].
Nobody will help her but *me* [not *I* or *myself*].

(7) The words *than* and *as* do not govern any case of a Pronoun, but the Pronoun is either the Nominative Case to some Verb, or the Objective governed by a Verb or Preposition ; as,

He is wiser than *I* [am].
I answered more questions than *she* [did].

He respected him more than *me* [*i.e.*, more than he requested me].

He respected him more than *I* [*i.e.*, more than I respected him].

I love you more than *he* [loves you].
I love you more than *her* [than I love her].
He is as good a speaker as *I* [am].
They know the secret as well as *I* [do].
I love you as much as *she* [loves you].
I love you as much as *her* [as much as I love her].

(8) A Reflexive Pronoun cannot be the Subject to a Verb ; as,

John and *I* (not *myself*) will be there.
Mrs. Brown and *he* (not *himself*) were present there.
My brother and *I* (not *myself*) are going to Lahore.

(9) A Pronoun must agree with its Antecedent in Gender, Number, and person ; as,

All *men* must do *their* duty.
Every *woman* must care for *her* family.
Each of the boys gave *his* own version of the riot.

I am one of *those* who believe that *they* [not *I*] must die for *their* [not *my*] country.

(10) Sometimes a Pronoun is inserted where it is not required ; as,

Incorrect. The applicant, being sick, *he* is allowed to go on leave.

Correct. The applicant, being sick, is allowed to go on leave.

(11) *That*, with its Plural *those*, is used to avoid the repetition of a preceding Noun ; as,

The climate of the Punjab is better than *that* [not *the climate*] of Bengal.

The streets of Karachi are cleaner than *those* of Lahore.

(12) With *everybody*, *everyone*, *anybody*, *anyone*, *each*, etc., the Pronoun *he* or *she* is used according to the context. But when no sex is mentioned, the Pronoun *he* is generally used, because in English there is no Pronoun of the Third Person to represent both male and female.

He helped *everyone* of his girls in *her* studies.
Everyone likes to have *his* own way.
Everybody is discontented with *his* lot in life.
Let *each* do *his* best in life.
Everybody is free to have *his* own ideas on a subject.
Anyone can climb the hill if *he* tries.

(13) The use of '*the same*' as a substitute for a Personal Pronoun should be strictly avoided ; as,

Incorrect. When you have read these books, please return *the same* to me.

Correct. When you have read these books, please return *them* to me.

(14) *Each*, *either*, and *neither* are Singular, because they refer to persons or things *one at a time*. They, therefore, take a Verb in the *Singular* ; as,

Each of the girls *was* (not *were*) a beauty.
Either of these roads *leads* [not *lead*] to the fort.

Neither of the statements *is* [not *were*] true.

Note. *Either* and *neither* are used only in speaking of *two* persons or things.

(15) The Indefinite Pronoun *one* must not be related to the Pronouns *he*, *his*, *him*, in the same sentence ; as,

One must do *one's* [not *his*] duty in life.
One must love *one's* [not *his*] country, right or wrong.
One must be true to *one's* [not *his*] friends.

(16) It is incorrect to use Pronouns of the Third Person as Antecedents to *who* and *that* ; as,

Those [not *they*] that are humble need fear no fall.
Those [not *they*] who are pure die in peace.

(17) *None* is used both in the Singular and in the Plural ; as,

None *was* [not *were*] to be seen.
Is there any letter for me ? There is *none* for you.

(18) *Any* or *anyone* is used in speaking of *more than two* persons or things ; as,

Incorrect. He is stronger than *either* of his six brothers.

Correct. He is stronger than *any* of his brothers.

(19) **Each other, one another.** *Each other* should be used when *two* persons or things are referred to ; *one another* should be used when *more than two* persons or things are referred to ; as,

The two brothers quarrelled with *each other*.
The two heroes met *each other* in the battle.
Religion teaches us not to hate *one another*.
How these little children love *one another* !

RELATIVE PRONOUNS

(*i*) The Relative Pronoun should be placed near its Antecedent ; as,

Hasan, who won the first prize, is my cousin.
I want to see Mr. Khalid who is a famous doctor.

(*ii*) *As* can be used as a Relative Pronoun, provided it is preceded by *such*, *as*, *the same*. It may be in the Nominative or the Objective, but not in the Possessive ; as.

Tears *such as* angels weep burst forth.
As many men *as* came were caught.
He is a friend *such as* I would like to have.
My difficulty is the *same* as yours [is].

Note. It is also common to use *that* after *same*. We generally use *that* after *same* when the Verb is *expressed* after it, and *as* after *same* when the Verb is understood ; as,

This is the same man *that* we saw yesterday. [*Verb expressed*].

This is not the same book *as* mine [is]. [*Verb understood*].

(*iii*) **Agreement of the Relative Pronoun with its Antecedent.** A *Relative Pronoun* agrees with its *Antecedent* in *Gender*, *Number* and *Person*.

It is I, who *am* to blame.

[*Who* must be in the First Person to agree with its Antecedent, and therefore it should take a Verb in the First Person.]

This is one of the most interesting books that *have* been published this year. The Antecedent of *that is books*, not *one*.]

It is one of the best speeches that *have* ever been made by any orator.

I am not one of those who *make* friends with everyone they meet.

He is one of those people who readily believe everything.

This is the only one of his stories *that is* worth reading.

[Here the Antecedent of *that* is *one*, not *stories* ; 'Of his stories this is the only *one* that is worth reading.']

(*iv*) **The Case of the Relative Pronoun.** The Relative Pronoun is in the *Nominative* Case, when it is the *Subject* of a Verb ; in the *Possessive* when it denotes the possessor ; and in the *Objective*, when it is the *Object* of a Verb or Preposition.

I will discuss the matter with the man *whom* I know is responsible.

[In this sentence the Relative Pronoun forms the Subject of the Verb *is*, and should, therefore, be in the Nominative ; that is, *whom* should be replaced by *who*.]

The prize was given to the boy *whom* the teacher said really deserved it.

[Here the Relative Pronoun is the Subject of the Verb *deserved* and should, therefore, be in the Nominative ; that is, *whom* should be replaced by *who*.]

Whom [not *who*] did not give the letter to ?
Whom [not *who*] did you believe her to be ?
The student *whom* [not *who*] you praised so much has failed in the examination.
There are some *who* [not *whom*] I think are dishonest.
I saw the person *who* [not *whom*] the jury thought was guilty.

Who [not *whom*] they were I cannot tell.

(*v*) **Which, and which, but which.** The relative *which* should not be used without a definite word as its Antecedent. Thus in the sentence, 'He fell, *which* caused him great injury', there is no Antecedent to the Relative Pronoun. We must say, 'He fell, *and this* caused him great injury.' [But note, 'He fell, which was a pity.' This strictly ungrammatical usage is becoming more common, 'which' here takes the place of 'and this'.]

I lost my way, *and this* [not *which*] prevented me from reaching my destination in time.

I gave her all I had, *and this* [not *which*] left me penniless.

And which or but which cannot be used to introduce a Relative Clause unless another Relative Clause introduced by *which* has preceded ; as,

He bought a new car *which* cost Rs. 93,000, *and which* was splendid value for the money.
He sent me a present, *which* I first refused to accept, *but* which I accepted on second thoughts.

(*vi*) Relative Pronoun "That" is used in place of 'who' or 'which' in the following cases :

(1) After Adjective in the superlative degree ; as,
This is the best that we can do.

(2) After 'All', 'Same', 'Nothing' and 'The only' ; as,

It was not for nothing that he studied History.
Man is the only animal that can talk and laugh.

EXERCISE

Correct, improve, or justify the following sentences :—

1. Who did you see there, he or she ?
2. Do not forget that it is I who has saved your life.
3. It is you and me who has not learnt my lessons.
4. One should not boast of his own merits.
5. It is I who is to blame.
6. Here is my cup ; please fill.
7. He invested all his money in cotton business, and which left him penniless.
8. They wished me to accompany them but which I declined.
9. Your need is greater than that of mine.
10. Here is a student whose mind works quickly but his actions are slow.
11. Let you and I go there.
12. They that did this thing should be punished.
13. I am not as tall as him.
14. I suppose it to be she.
15. The most glorious name in the history of Pakistan is Mr. Muhammad Ali Jinnah.
16. This is such a beautiful picture which I have never seen.
17. It is the first time that I am meeting you.
18. It is the most important question which you have to prepare very carefully.
19. You can have anyone of these two rooms.
20. Look at your poor father—he to whom you owe your existence.
21. My cousin, to whom I have treated like a brother has plotted (سازش کرنا) against me.
22. A clever fellow can do anything what he likes.
23. Who did this ? Myself.
24. She is the only girl who will suit a match with you.
25. The poem which he recited was appreciated by all.

4

The Adjective

An adjective is a word which is used to qualify a Noun or a Pronoun. It adds something to its meaning ; as,

Riaz is a hard-working student.
This novel is interesting.

Common Errors in the use of Adjectives.

1. The adjective is usually placed before the noun it qualifies ; as,

This is a beautiful picture.
Kazim is a dutiful officer.

2. An adjective phrase comes after the noun ; as,

The boy entering the room is my son.
The glass on the dinning table is extremely brittle.

3. Adjectives used as subjective complements are placed after the verbs ; as,

He is cunning.
Akram is shrewd.

4. Adjectives used as objective complements are placed after the objectives ; as,

She considers it useful.
I found Ashraf hale and hearty.

5. The Possessive Case of a Noun (or Pronoun) comes immediately before the Noun to which it refers ; as,

Incorrect : Milton's all hopes were gone.

Correct : All Milton's hopes were gone.

Incorrect : I was sorry to hear that he had lost his both eyes.

Correct : I was sorry to hear that he had lost both his eyes.

6. For the sake of emphasis, a Predicative Adjective may be placed before the predicative verb ; as,

Sweet are the uses of adversity.
The higher we go, the cooler is.
The greater the labour, the greater is the progress.

7. 'Than' is always used after the Comparative Degrees of Adjectives ; as,

Mukhtar is wiser than Nisar.

But when 'selection' of one out of the two things is meant, then 'of' is used in place of 'than' ; as,

Riaz is the stronger of the two boys.

8. When two qualities of the same person or thing are compared, 'more' is used with the Positive ; as,

Umar is more intelligent than industrious.

9. **Comparison of Adjectives.** The Comparative Degree of Adjectives is used when we want to state that one person or thing possesses a quality to a greater or less degree than another. Mistakes are sometimes made by writers using the Superlative Degree when only two things are compared ; as,

Incorrect : Of the two boys Amir was the oldest.

Correct : Of the two boys Amir was the *older*.

Incorrect : She was the best of the two players.

Correct : She was the *better* of the two players.

10. When a comparison is made by means of a Comparative followed by *than*, the thing that is compared must always be *excluded* from the class of things with which it is compared, by using the word *other* ; as,

Gold is more precious than any *other* metal.

If we say—

Gold is more precious than any metal.

it means that 'Gold is more precious than gold'; since gold itself is a metal.

Incorrect : Shakespeare is greater than any dramatist.
Correct : Shakespeare is greater than any *other* dramatist.

11. *Of any* is often used incorrectly with a Superlative; as, 'He was the *bravest* soldier *of any* in the regiment.' *Bravest* is in the Superlative Degree, and, therefore, implies at least *three* things; *any* signifies only *one*. Say, 'He was the *bravest* soldier *of all* in the regiment', or simply, 'He was the *bravest* soldier in the regiment'.

Incorrect : The 'Jang' has the largest circulation of any newspaper.

Correct : The 'Jang' has the largest circulation of *all* newspapers.

Incorrect : Solomon was the wisest of any man.

Correct : Solomon was the wisest of *all* men.

12. When the second term of a comparison is given, it must correspond in construction with the first. It is incorrect to say :—

The population of Karachi is greater than any town in Europe.

Say—

The population of Karachi is greater than *that of* any town in Europe.

The comparison is between :

(*i*) The *population* of Karachi, and

(*ii*) The *populatian* of any town in Europe.

Study the following examples :—

The study of Urdu is more interesting than *that of* English.

The character of Cromwell was more consistent than *that of* Disraeli.

The streets of Karachi are cleaner than *those of* Rawalpindi.

13. The Plural forms *these* and *those* are often wrongly

used with *kind* and *sort* which are Nouns in the Singular ; as,

Incorrect : I do not like those kind of sweets.
Correct : I do not like *that kind* of sweets. *Or*,
I do not like sweets *of that kind.*
Incorrect : I dislike these sort of people.
Correct : I dislike *this sort* of people. *Or*,
I dislike people *of this sort.*

But if there is more than one *kind* or *sort*, we can say :—
I do not like *those kinds* of sweets.
I dislike *these sorts* of people.

14. Double Comparatives and Superlatives must be avoided ; as,

He is *more clever* than his sister. [Omit '*more*'].
Afzal is *the most youngest* of all. [Omit '*most*'].

But *lesser* (a Double Comparative) is often used even by the best writers ; as, 'The *lesser* of the two evils'.

15. Comparatives ending in—*or* are followed by *to* instead of *than*.

Superior : Shakespeare is *superior* to Agha Hashar.
Inferior : He is *inferior to* him in common sense.
Prior : *Prior to* Independence the Pakistani peasant was unhappy.
Senior : He is *senior to* me by five years.
Junior : He is *junior to* me by five years.

16. But the following Adjectives have lost their Comparative force, and are, therefore, used as Positive Adjectives :

Interior : The *interior* wall is made of wood.
Exterior : The *exterior* wall is made of stone.
Minor : It is a matter of *minor* importance.
Major : This is a *major* point to discuss.
Ulterior : He had no *ulterior* motive in helping her.

17. '*The two first*', '*the three first*', are meaningless expressions, for they imply that *two* or *three* things may be first. We should say 'the *first two*', or 'the *first three*'.

I have read only *the first two* chapters of the book.
Which were *the first three* plays that Shakespeare wrote ?

18. *'More preferable' 'most preferable'*, are meaningless expressions. *Preferable* has the force of a Comparative, and is followed by *to*. It is, therefore, incorrect to say '*more preferable*'.

Incorrect : This scheme is more preferable than that.

Correct : This scheme is preferable to that.

19. The following Adjectives are at the 'zenith' of the meaning they convey; they cannot be used in the 'Comparative Degree' ; as,

Perfect ; Unique ; Full ; Infinite ; Entire ; Ideal ; Complete ; Unanimous ; Golden ; Universal ; Chief.

The Correct use of some Adjectives.

Each and Every : 'Each' is used while speaking of two or more things, when the number of things is definite ; as

Rashid played in seven matches and in each match he scored a century.

Every is used while speaking of two or more things when the number is indefinite ; as,

Every one of us tried to save the drowning boy.

Elder and Older : Elder is used for the members of the same family. It is used for persons only. 'Older' is used for the persons not belonging to the same family. It is also used for things ; as,

Saleem is my elder brother.
Naeem is older than I.
This building is older than that.

Nearest and Next : 'Nearest' denotes distance or space, while 'Next' shows position ; as,

Deposit your money in the nearest bank.
He lives in a house next to ours.

Later, Latter, Latest and Last : 'Later' and 'Latest' refer to time ; while 'Latter' and 'Last, denote position ; as,

He came later than Maqsood.
This is the latest edition of 'Caravan English Grammar'.
The latter part of the novel is interesting.
He is the last batsman in the team.

Few, A few, The few : These are used for number. 'A few' means some. 'Few' denotes hardly any or not many, and 'The few' means not many but all of them.

There are a few boys in the class-room. (Some)
There are few boys in the class-room. (Hardly Any)
The few friends he had turned against him.
(Not many but all of them).

Little, A little, The little : These are used to denote quantity. 'A little' means some ; 'Little' means not much, hardly any ; 'The Little' means not much but all of that much ; as,

There is a little water in the glass. (Some)
He has little money. (Hardly any)
I spent the little money I had. (Not much, but all of that much)

Many and Much : 'Many' shows number, while 'Much' is used for quantity ; as,

Kabir has many friends.
He has much money.

Each other, One Another : 'Each Other' is used when speaking of two things or persons. 'One Another' denotes more than two things or persons.

These two boys always quarrel with each other.
The three brothers love one another.

"Many a" and "Many" : 'Many a' always takes a Noun and a Verb in the singular after it ; 'Many' take sa Noun and a Verb in the plural after it ; as,

Many a man has tried to cross this river.
Many men have tried to cross this river.

Farther, Further : 'Farther' means more distance and 'Further' denotes something in addition ; as,

He went farther than I.
I will not bear further delay in this matter.

Mutual, Common : 'Common' means that to which two or more persons have the same or equal claims ; 'Mutual' means that which is freely interchanged.

He is our common friend.
Friendship depends on mutual respect.

EXERCISE

Correct, improve or justify the following sentences :-

1. He is better than any student in his class.

2. This is a case of most extreme poverty.
3. This novel is the most humorous of any in the library
4. There were no less than fifty persons present.
5. His house is superior than yours.
6. He only is responsible.
7. I am sorry I have a few friends.
8. Health is more preferable than wealth.
9. I do not like those sort of things.
10. This information is of a latter date than that.
11. He is the chiefest offender in this case.
12. Few remarks that he made were very suggestive.
13. He drove the car so fastly that every moment there was a danger of accident.
14. He has leave of two days.
15. He lifted the load with his both hands.
16. He spoke with somewhat anger.
17. It is better to do something rather than to sit idle.
18. I hate drinking worse than gambling.
19. It is too costly thing to be parted with.
20. The further you go from your home, the more you suffer.
21. More foolish and more indecent words have been never uttered from the mouth of man.
22. He is elder than me.
23. I wanted him to paint in blue but he painted the green house.
24. He missed a most golden opportunity.
25. She is wiser than beautiful.
26. I did not give him some money.
27. He had not any money.
28. I did not give him any farther reply.
29. Such language sounds harshly on your lips.
30. The later part of the novel is quite interesting.

5

The Adverb

An adverb is a word used to qualify a verb, an adjective or an adverb ; it may also qualify prepositions and conjunctions.

> She will come soon.
> Irshad is exceedingly kind to me.
> He is respected simply because he is rich.
> She has been ill ever since she came here.

Common Errors in the use of Adverbs :

(1) An adverb is usually placed before an adjective or another adverb ; as.

It is very cold today.
He writes very slowly.

(2) An adverb is placed after an Intransitive verb ; as,
She wept bitterly.
The teacher spoke loudly.

(3) An adverb is placed between the Principal Verb and the Auxiliary Verb ; as,

Habib has readily consented to help me in this matter.

(4) An adverb is placed between an Incomplete Verb and its complement ; as

He is certainly an honest man.
This is quite true.

(5) The Adverbs *always*, *never*, *often*, *ever*, *generally*, *rarely*, *frequently* are placed before the Verb they modify ; as,

He *always* does what his conscience tells him to do.

He *never* does anybody wrong.
She *often* talks stuff and nonsense.
Nothing *ever* happens by chance.
He *generally* avoids evil company.
He *rarely* gives one the chance of complaint against him.
We *frequently* visited her while in Karachi.

But these Adverbs are placed *after* the Verb *to be* ; as, He is *always* happy. He is *never* at home.

(6) Great care must be taken in the position of the word *only*. It should be placed *immediately before* the word which it qualifies, otherwise the meaning of the sentence may suffer.

He read *only* three chapters [*not*, He only read......].

I give him money *only* when he needs it [*not*, I only give.........].

Only Afzal won the first prize in English [*not*, Afzal only won.........].

They engaged her for a week *only* [*not*, they only engaged.........].

I had *only* a rupee left [*not*, I only had.........].

(7) The adverb *enough* is always placed *after* the Adjective which it modifies ; as,

He was rich *enough* to help her.
He spoke loud *enough* to be heard by us.

(8) '*Seldom or ever*', should be '*seldom or never*', or *seldom if ever*' : as,

She seldom or *never* (not *ever*) comes late.
They seldom or *never* (not *ever*) fail who set their hearts on a great cause.

(9) It should be remembered that a *double negative* makes an affirmative. Two negatives, if used in one sentence, destroy the effect of each other ; as,

I *don't* want *nothing*=I *do* want something.
To express negation it should be :
I *don't* want *anything* ; or, I want *nothing*.

Similarly,

He has *not* done *nothing*=He *has done* something.
To express negation it should be :
He has *not* done *anything* ; or. He has done *nothing*.

Double negatives are, therefore, improper when negation is intended.

(10) It is a mistake to use Adjectives for Adverbs ; as,

She came *more swiftly* [not, *swifter*] than I expected.
He will pay *dearly* [not, *dear*] for this grievous mistake.

(11) *Else* should be followed by *but* and not by *than* ; as,

It is nothing else *but* (not *than*) pride.
You can do nothing else *but* (not *than*) obey.

(12) The word *never* is sometimes wrongly used with Verbs indicating a special point of time for '*do not*' or '*did not*' ; as,

I *never* remember to have seen him before. (Say, 'I *do not* remember.........')

He met me only yesterday, but he *never* mentioned your name. (Say, 'He *did not* mention.........')

The following sentence, however, is correct :—

I *never* remember his name.
(The meaning here is that 'I *always* forget his name'. It does not mean that 'I forget his name only *at the present moment*'.)

(13) Avoid using '*so*' for '*very*' ; as,

She felt *very* (not, *so*) lonely.
He is *very* (not, *so*) poor.
He is *very* (not, *so*) clever.

(14) *Too* denotes some kind of *excess*. It means '*more than enough*', more than is necessary, more than is desirable. It should not be used instead of *very* or *much*.

Honey is *too* sweet. (Say, 'Honey is *very* sweet.')
He is *too* tired. (Say, 'He is *very* tired.')
He is *too* good. (Say, 'He is *very* good.')
It is *too* hot. (Say, 'It is *very* hot.')

But the following sentences are correct :—

It is *too* hot *to* go outside. (='It is so hot that no one can go outside.')

He is *too* sad *to* express his sorrow in words. (='He is so sad that he cannot express his sorrow in words.')
He is *too* tired *to* walk (='He is so tired that he cannot walk.)'

But when 'Too' is preceded by 'Only', it has a positive sense ; as,

He is only too glad (=exceedingly glad) to help you.

(15) An adverb is never placed between an Infinitive and its sign ; as,

Incorrect : I request you to kindly grant me one day's leave.

Correct : I request you kindly to grant me one day's leave.

The use of some Particular Adverbs :

Much and Very : Much is used before Past Participle ; as,

I am much surprised to hear this news.

'Very' is used with Present Participle ; as,

This problem is very irritating.

Before and Ago : 'Before' means 'formerly' or 'on a former occasion' ; as,

I never saw him before.

'Ago' means from the present time dating back-ward ; as,

Her mother died three years ago.

Still and Yet : 'Still' is used to lay emphasis on the continuance of a condition ; as,

He is still suffering from fever.

'Yet' is used to lay emphasis on an expected event ; as,

Hamid has not yet come.

At Present and Presently : 'At present' means 'at the present time' ; as,

He has no money at present.

'Presently' means immediately after' ; as,

Kamal will come here presently.

Of course, certainly, '*Of course*' should be used to denote a *natural* or *inevitable* consequence. It must not be used for '*certainly*'. 'Certainly' emphasizes a fact that has just been discovered or ascertained.

I shall *certainly* (not, *of course*) come to-morrow.

Akram is *certainly* (not, *of course*) the best student in the class .

She *certainly* (not, *of course*) sings very well.

Of course (not, *certainly*) no train can be punctual on all the days of the year.

EXERCISE

Q. 10. Correct, improve or justify the following sentences :-

1. I am very surprised at the news.
2. Misfortunes when faced bravely and manly become less troublesome.
3. He does not know to swim.
4. The officer was much angry with him.
5. He has no time for reading newspapers and no desire neither.
6. He came quicker than I thought.
7. I meet him often near the railway station.
8. He always is melancholy.
9. Do not wander but go home directly.
10. He has been not suffering from fever.
11. I wanted a better and efficient servant.
12. We seldom or ever go to visit him.
13. It is rather a difficult problem to solve.
14. He wanted nothing else than leave.
15. He is too wise to do it.
16. I rarely find something in your book with which I do not disagree.
17. She was even blamed by her husband and children.
18. I never spoke to him this morning.
19. He was too exhausted when he got home.
20. My wife's health has been too good.

6

The Conjunction

A conjunction is a word or a phrase that joins words, phrases or clauses ; it does not serve any other purpose ; as,

She is very weak but she works hard.
The sun appeared and the snow melted.

Common Errors in the Use of Conjunctions :

In a *Disjunctive Sentence*, the words *either*, *neither* are generally placed before the first word, and *or*, *nor*, before the last ; as,

Neither truth, honour *nor* discretion was exhibited.
He has *neither* eaten, drunk, *nor* slept to-day.

The negative '*not* and '*never*' must be followed by '*or*' for when a negative is used at the beginning of a sentence its negative influence extends over all the rest of the sentence.

Incorrect. I have never written to him nor spoken to him.

Correct. I have never written to him *or* spoken to him.

Incorrect. She did not break it nor lose it.

Correct. She did not break it *or* lose it.

In Contracted Sentences Conjunctions are often wrongly omitted after Adjectives.

Incorrect. She was more generous but not so polite *as* her mother.

Correct. She was more generous *than*, but not so polite *as*, her mother.

Incorrect. His chances of getting the job are not better or perhaps as good as Latif's.

Correct. His chances of getting the job are not better *than*, or perhaps as good as Latif's.

Correlatives must correlate the same parts of speech ; that is, the first must be placed before the same part of speech as the second ; as,

Incorrect. He not only gave her food but also money.
Correct. He gave her not only food but also money.
Incorrect. She neither had beauty nor character.
Correct. She had neither beauty nor character.
Incorrect. Neither he washed his face nor his hands.
Correct. He washed neither his face nor his hands.

Study the following sentence also :—

He not only speaks well, but writes well also.
She sang not only loudly, but clearly.
He not only passed, but won a scholarship also.

Until, as long as, while. To express *time before* we use '*until*' ; to express *time how long* we use '*as long as*' or '*while*' : as,

As long as [not *until*] you have bad companions, you will not do well.

I was afraid *until* [not *as long as*] you arrived.
Wait *until* [not *while*] I come, I won't be long.
As long as [not *until*] you work hard, you will improve.
He continued to be lazy, *until* [not *as long as*] he was twenty.

So long as [not *until*] the world lasts, the sun will shine.

Since, as a Conjunction, signifies *from which time*. It is followed by a Verb in the *Past Indefinite Tense* and is preceded by Verb in the *Present Indefinite* or *Present Perfect Tense*. In this case it is also preceded by a Noun denoting *a period of time* and *not a point of time*.

Three years have *passed* [not *passed*] since his brother *died*.
It is [not *was*] now three years since it *happened*.
A month *has passed* since I *came* here.
Two days *have passed* since he *left* this place.

The use of '*as*' with its Correlative Adverb '*as*' and '*so*' should be noticed.

He is *as* intelligent *as* I [not *me*].
She is not *so* intelligent *as* he [not *him*].

Unless. Unless means '*if not*'. But in practice it is often inaccurately confused with '*if*'.

Unless you work [not, *do not work*] hard, you will fail.

Unless you apologize [not, *do not apologize*] you will be dismissed.

That. It should never be used before a sentence in the Indirect Narration, nor before Interrogative Adverbs or Pronouns in the Indirect Narration.

He said *that*, 'I shall soon come.' [Omit *that*.]
He asked *that* how old he was. [Omit *that*.]
Tell me *that* whether he will soon return. [Omit *that*.]
I asked him *that* what he wanted [Omit *that*.]

No sooner is always followed by *than*. It is never followed by *but*.

No sooner had she come *than* [not, *but*] she began to weep.

No sooner had the train stopped *than* [not, *but*] she stepped out.

No sooner had the firing begun *than* [not, *but*] they ran away.

Scarcely is followed by *when* and not by *than*. *Scarcely* had he left *when* [not, *than*] the storm broke out.

Scarcely had he begun his work *when* [not, *than*] his friend came.

EXERCISE

Correct, improve or justify the following sentences :

1. Your book is as good or better than mine. 2. He is as intelligent if not more intelligent than my brother. 3. Both John as well as his sister are present. 4. No sooner I reached the station the train left. 5. He enquired that when he could see him. 6. Until you work hard you will never fail. 7. Unless you do not work harder, you will fail in the examination. 8. Wait here until I do not come. 9. Not only he is honest but also sincere. 10. Though he slay me but I will trust Him. 11. Neither the boy is a fool nor a rogue. 12. This book is as useful, and even more useful than your book.

7

The Preposition

A preposition is a word used to show the relation of a noun or a pronoun to some other words in a sentence ; as,

My book is on the table.
Salma is in the bath-room.

(1) If two Verbs are used and they cannot both be followed by the same Preposition, the correct one must be put in after each Verb ; as,

Incorrect. It will not add but rather detract from, his achievements.

Correct. It will not add *to*, but rather detract from, his achievements.

(2) Whenever possible, a sentence should not end with a Preposition. One or two hints will be found useful.

(*a*) The Preposition must come at the end of the clause or sentence when it governs a Relative Pronoun that is (*i*) not expressed, (*ii*) represented by '*as*' or '*that*'.

This is the room I slept *in*.
Here is the picture *that* you asked *for*.
'Such bitter business *as* the day would quake to look *on*.'

(*b*) It stands naturally at the end when it governs the Interrogative Pronoun.

What is this bench *for* ? *What* is she *after* ?

Whom did you give it *to* ? *Whom* does this book belong *to* ?

(*c*) It comes at the end when it combines with a preceding Intransitive Verb making it in effect a Transitive Verb.

The matter will be *looked into*.
She dislikes being *talked about*.

Correct use of Certain Prepositions :

At, in. *At* is used with places, usually small towns and villages. It is used before a definite point of time. *In* is used with countries and large towns and before a period of time.

He will start *at* six o'clock *in* the morning.
He lives *at* Pejowali *in* the Punjab.
He lives *in* London.
I have been staying *at* his house *in* Paris.
The battle was fought *at* Panipat.
He lives *at* 9, Park Street.
I will come back *in* two days' time.

By, with. *By* is used after Verb in the Passive to express the *agent* or *doer* of the action expressed by the Verb. *With* relates to the *instrument* with which the action is done.

This book was written *by* me *with* a fountain pen.
This merchant was stabbed *by* a highwayman *with* a knife.
He was struck *by* his assailant *with* a heavy stick.
He killed two birds *with* one stone.
The fort was captured *by* the rebels.

Between, among. *Between* refers to *two* persons or things ; *among* refers to *more than two* persons or things.

Divide this cake *between* these two boys.
She was standing *among* her people.
The two quarrelled *between* themselves.
The five brothers quarrelled *among* themselves.

In, into. *In* is used in speaking of things *at rest* ; *into* is used in speaking of things *in motion*.

He was standing *in* the hall.
We marched *into* the hall.
I was *in* the house. They were sitting *in* the garden.
I went *into* the house. She ran *into* the street crying for help.

In, within. *In* means *at the end* of a future period ; *within* means *before the end* of a future period.

I shall be there *in* two days[=at the end of two days].
I shall be there *within* two days [=before the end of two days].

After, in. *After* is generally used to denote *some period of time in the past* ; *in* is generally used to show *some period of time in the Future*.

He came to see me *after* three days [=at the end of three days, in the past].

I will come to see you *in* three days [=at the end of three days, in the future].

He returned to Karachi *after* a week [=at the end of a week, in the past].

He will return to Karachi *in* a week [=at the end of a week, in the future].

Beside, besides. *Beside* means '*by the side of*' or '*outside of*; *besides* means '*in addition to*.'

He came and sat *beside* me [=by my side].

Besides [=in addition to] giving advice, he helped him with money.

His answer is *beside* [=outside of, irrelevant to] the question.

Besides [=in the addition to] men, there were many women and children present there.

Since, from, for. *Since* is used to denote a *point* of time, never a *period* of time. It is preceded by a Verb in the *Present Perfect Tense*. But it is correctly used when we speak of the *past* time, and can never be used with reference to the *present* or *future time*.

I have not seen him *since* last month.
I have been suffering from fever *since* last week.
My brother has been ill *since* Tuesday last.

From denotes a *point* of time. It may be used with *all* the tenses. It must be followed by *to till*, or *until* either expressed or understood.

He worked hard *from* morning *till* evening.

He attended school *from* the 20th *to* 28th of this month.
He *begins* his work *from* to-day.
He *will begin* his work *from* Thursday.
He *began* French *from* the age of nine.

For denotes a *period* of time. It may be used with any tense except the Present Imperfect.

I have not seen her *for* five days.

I have been unwell *for* two weeks.
I have been studying Arabic *for* three years.

EXERCISE

Correct, improve or justifying the following sentences :

1. My bicycle is quite different to yours. 2. This book is quite different than that. 3. Whom was he speaking? 4. I have not seen him from a long time. 5. He cut his throat by a knife. 6. I am suffering from fever from Monday last. 7. These three soldiers querrelled between themselves. 8. He is besides himself by anger. 9. He died from a broken heart. 10. It has been raining since three hours.

8

The Verb

A verb is a word that is used for saying something about a person or a thing. A verb is the most important thing in a sentence ; there can be no sentence without a verb ; as,

> The chief guest gave away the prizes.
> Najma is singing a melodious song.

Kinds of verbs : The various kinds of verbs were as under:

(*a*) *Transitive verb* : A transitive verb is the one which denotes that an action does not stop with the subject, but passes from the subject to the object ; as,

> The rich man bought a new car.
> The hunter killed a deer.

(*b*) *Intransitive verb :* A verb is instransitive when the action denoted by the verb stops with the subject, and does not pass from the subject to an object ; as,

> The sun rises in the east and sets in the west.
> He is running.

Note :—Verbs have no form by which we can say which are transitive, and which, not. Verbs are transitive or intransitive according to the meaning conveyed by them. Many verbs are intransitive in some context, and transitive in others ; as,

> He reads good books.
> He reads attentively.

The Incomplete Verbs : There are some verbs which do not make complete senses unless they are followed by a Noun, Adjective or some part of another verb. Such verbs are called

Incomplete Verbs or Verbs of Incomplete Predication ; as,

The girl seems happy.
He is getting old.

The Factitive Verbs : There are some transitive verbs which do not make complete sense by maintaining their objects, but require some complements after them. Such verbs are called Factitive Verbs ; as,

The news filled me with delight.
The master set the slave free.

The Moods of a Verb :

The mood of a verb shows the manner or mode in which the verb is used. There are the following four moods of the verb in English :

The Indicative Mood : The indicative mood is used :

(*a*) To state a fact ; as,
He got through the examination.

(*b*) To ask a question ; as,
Did he break the window-pane.

(*c*) To express a supposition regarded as a fact ; as,
If he works hard, he will pass ?

The Imperative Mood : The imperative mood is used :

(*a*) To express a command ; as,
Bring me a glass of water.

(*b*) To express an advice or exhortation ; as,
Never tell a lie.
Respect your elders.

(*c*) To express an entreaty, request or prayer.
Please, lend me you camera for a day.
Take pity on me.

The Infinite Mood : The infinitive mood is used to name an action which is not limited by time Number or Persons ; as,

To take light exercise is good for health.
To drink wine is harmful.

The Subjunctive Mood : The subjunctive mood is used :

(*a*) To express a condition and its consequences ; as,
If he had worked hard, he would have passed the examination.

(*b*) To express a wish or a desire ; as,
God save my son !
I wish I were rich.

(*c*) To express a purpose ; as,
Take care lest you should fall.

Common Errors in the Use of Verbs :

(1) In a Compound Sentence, a single Verb cannot stand for two Subjects if they are not in the same Number. But if the Subjects are in the same Number, a single Verb will do for both of them.

Incorrect. His temperament is good and his habits simple.
Correct. His temperament is good and his habits *are* simple.
Incorrect. The ring-leader was imprisoned and his followers fined.
Correct. The ring-leader was imprisoned and his followers *were* fined.

(2) **Mistakes due to Ellipsis**. Study the following sentences :

1. I never *have* and I never *will submit* to that tyrant.
[*Will* is here correctly construed with the Infinite, but *have* must be construed with a Past Participle. Say, 'I never *have submitted* and I never *will submit* to that tyrant.']

2. They *did not* and *could not have known* the truth.
[*Did* cannot be construed with *known*. Say, 'They *did not know* and *could not have known* the truth.']

3. I always *have* and I always *will speak* the truth.
[*Will* is correctly followed by the Infinitive, but *have* must be followed by a Past Participle. Say, 'I always *have spoken* and I always *will speak* the truth.']

4. She neither *did* nor *could have realised* the position.
[*Did* cannot be construed with *realised*. Say, 'She neither *did realise*, nor *could have realised*, the position.']

5. She never *has*, and never *will betray*, her friends.'
   [Say, 'She never *has betrayed*, and never *will betray*, her friends.']

(3) The followng Verbs, used reflexively, never omit the Reflexive Pronoun :—

Avail. He *availed himself* of his kind offer.

Acquit. He *acquitted himself* nobly in the field.

Absent. He *absented himself* from school yesterday.

Demean. He *demeaned himself by* replying to his letter.

Interest. He *interested himself* in the matter.

Resign. He *resigned himself* to the will of God.

Pride. He *prided himself* on his success.

(4) The following Verbs are followed by '*as*' :—

Regard. He *regarded* himself *as* a hero.

Treat. *Treat* him *as* your friend.

Describe. They *described* him *as* a tyrant.

Represent. They *represented* him *as* a saint.

(5) The following Verbs are not followed by '*as*', and take two Accusatives.

Name. They *named* him a *book-worm*.

Call. They *called* him their *saviour*.

Think. I *think* him a *silly fellow*.

Consider. I *consider* him an *ass*.

(6) Never use the Auxiliaries *will*, *would*, or *would have* after *if* in Conditional or Hypothetical Clauses.

If it rains [not *will rain*] the ground will be wet.
If he had worked [not *would have worked*] hard, he would have passed.

But the following sentences are correct :—

If you *will* [=consent to] obey me, I shall help you.
If you *would* apologize, I would forgive you.

INFINITIVES, PARTICIPLES, AND GERUNDS

The Infinitive

(*a*) **The Infinitive without 'To'.** 'To' is omitted before the Infinitive Mood in the following cases :—

(1) After the Verbs *shall, will, should, would, may, might. can, could, do, did*, and *must*.

You shall go there.	[=You will be compelled *to go* there.]
I will do it.	[=I am determined *to do it*.]
She may go	[=She is permitted *to go*. She is at liberty *to go*.]
He must go.	[=He is commanded *to go*.]
I can sing.	[=I am able *to sing*.]

(2) After *make, need, bid, dare, see, hear, let, behold, watch*, and *feel*.

I will *make* him *work*.
You *need* not *worry* about me.
I *bade* him *do* this work.
He *dared* not *speak* a word.
I *saw* him *go* down the street.
I *heard* her *talk loudly*.
I *let* him *go* home.
I *beheld* him *come* by this way.
We *watched* her *come* and *go*.
She *felt* a hand *touch* her.

But when the Verb 'dare' is Affirmative and means 'challenge', '*to*' is not omitted after it ; as,

He dares *to do* this. He dares *to fight* with me.

(3) After '*but*' following '*do*' ; as,

He *does* nothing *but roar* and *laugh*.
They *did* nothing *but weep* and *cry*.
Salma *did* nothing *but dance* and *sing*.

(4) After '*had better*', '*had rather*', '*would rather*', '*sooner than*', *rather than*, '*as soon...as*'.

You *had better go* to bed now.
I *had rather work* than *sleep*.
I *would rather die* than *suffer*.
I *would sooner die* than *yield*.
I *would as soon go* as *stay*.

(*b*) **The Split Infinitive.** To 'split' an infinitive is to place

an Adverb between the infinitive and its sign '*to*'. The Infinitive is sometimes split by good writers because in that way they can gain some special effect, but young students are strongly advised not to split an Infinitive unless there is some very particular reason for doing so, and with them this will very rarely be the case.

I hope to master all these points thoroughly in a week: [*not*, to thoroughly master, etc.].

He went there in order to examine the situation personally [*not*, to personally examine the situation].

I want you to understand me clearly in this matter [*not*, to clearly understand, etc.]

I wish to protest most emphatically against such a resolution [*not*, to most emphatically protest, etc.]

The ghost seemed suddenly to appear from nowhere [*not*, seemed to suddenly appear, etc.]

(*c*) The Perfect Infinitive is used after Verbs expressing *hope*, *wish intention*, *expectation*, *duty*, etc., to indicate that the hope, wish, intention, expectation, etc., was not realised ; and after Verbs of *saying*, *seeing*, *supposing*, *believing*, *knowing*, etc., to indicate that an event happens prior to the time denoted by the Finite Verb. But it should not be used in other constructions.

She intended to be present [*not*, to have been present].
We expressed to leave [*not*, to have left] sooner.
We should have liked to come [*not*, to have come].

(*d*) The infinitive is changed into a Verbal Noun governed by a Preposition after the Verbs *present*, *hinder*, *think*, *despair* and after *fond*.

He prevented him *from going* [*not*, to go] there.
He hindered her *from doing* [*not*, to do] this.
He is fond *of reading* [*not*, to read] novels.

(*e*) When several Verbs in Infinitive are coupled by a Conjunction, the sign '*to*' is usually prefixed to the first only.

I taught her both *to* sing and dance.
I taught Saif both *to* read and write.

The Participle

The Unrelated Participle. As the Participle is an Adjective,

there must be some Noun or Noun-equivalent that it limits. If this Noun or Noun-equivalent is omitted, we have the error of the *Unrelated Participle*. Further the rule is that if a participle has no Noun or Noun-equivalent of its own with which it can be construed, then grammatically it belongs to the Subject of the main Verb. The error usually occurs when the Subject of the main Verb to which this Participle grammatically belongs is not the Noun or Noun-equivalent to which it really belongs. Study the following examples carefully :—

1. Being a plain and straightforward man, *the proposal* strikes me as unfair.

   [In this sentence the only Noun with which the Participle *being* can be construed is *proposal*, the Subject of the main Verb. But this is not its real Subject. 'The proposal being a plain and straightforward man ..... makes no sense. Say either, '*As I am* a plain and straightforward man, *the proposal* strikes me as unfair,' or, '*Being* a plain and straightforward man, I consider the proposal unfair.']

2. *Sitting* on the gate, *a snake* bit me.

   [Here *sitting* must be construed with *snake* ; that is, 'A snake sitting on the gate bit me.' This again does not make good sense. Say either, '*While I was sitting* on the gate a snake bit me,' or, '*Sitting* on the gate, *I* was bit by a snake.']

3. *Entering* the hall, *a loud noise* was heard.

   [Say either, '*When I entered* the hall, a loud noise was heard,' or, '*Entering* the hall, I heard a loud noise.']

4. *Walking* up to the front door, *the lost ring* was found.

   [Say either, '*When I walked* up to the front door, the lost ring was found,' or better, '*Walking* up to the front door, I found the lost ring.']

5. *Being* a stormy day, I remained indoors.

   [Say, '*It* being a stormy day, I remained indoors.']

The Gerund

(*a*) **The Possessive Case with the Gerund.** Always use the *Possessive Case* of Nouns or Pronouns before a Gerund. It is more correct to say, 'I disliked my friend's coming so early,' than 'I disliked my friend

coming so early.' The meaning is, *not* that I disliked my *friend* because he came so early, but that I disliked his *coming* so early.

Ahmad does not like my [not *me*] riding that dangerous horse.

I am afraid of *your* [not *you*] riding that horse.

I did not like *his* [not *him*] speaking of her in that way.

There is little chance of *his* [not *him*] passing this year.
There is every hope of *John's* [not *John*] winning the first prize.

Excuse *my* [not *me*] troubling you at this hour.

(*b*) When a verb is placed immediately after a preposition, the gerund form of the verb is to be used :
He insisted on seeing the principal.
She is good at telling stories.

EXERCISE

Correct the following sentences :

1. I will make him to obey me. 2. You had better to stop talking and to do some work. 3. I would sooner die than to confess it. 4. I want you to clearly understand me in this matter. 5. He did not like me coming in that strange fashion. 6. Hoping to hear from you soon, believe me, yours truly. 7. I never liked Ahmad teasing that poor beggar for nothing. 8. Being a fine day, I went out for a walk. 9. Going up the hill, a ruined temple was seen. 10. Having failed in the first attempt, no further attempt was made.

9

Agreement of the Verb with the Subject

The verb in a sentence changes with the change of number and person of the subject. The following points must be kept in mind :

(1) A singular subject is always followed by a singular verb ; as,

Rashid has finished his duty.
The teacher is speaking slowly.

(2) A subject in the plural form is always followed by a plural verb ; as,

They are working very hard.
They boys were playing hockey.

(3) When the subject is an infinitive or a part of a sentence, the verb is singular ; as,

To steal is wrong.
How he escaped is unknown.

(4) Two or more Singular Subjects connected by 'and' usually take a verb in the plural ; as,

Afzal and Riaz are great friends.

(5) If two Singular Nouns joined by *and* refer to *the same person* or *thing*, the Verb is *Singular* ; as,

The general and historian *has* observed this.
The Magistrate and Collector *is* here.

(6) If two Subjects joined by *and* express a *single act* or *idea*, the Verb is in the *Singular* ; as,

The long and short of the matter *is* this.

Slow and steady *wins* the race.
Bread and butter *is* her only food.

(7) If two Singular Subjects are preceded by *each* or *every*, the Verb is generally *Singular* ; as,

Every boy and girl *was* happy.

Each year and each month *brings* some new discovery of science.

Every man and woman in the village *was* present at the concert.

Every leaf and every twig *teems* with life.

(8) The Verb is *Singular* when a *disuniting* word follows *and*; as,

Good order, and *not* mean savings, *produces* profit.
The guide, and *not* you, *is* to be blamed.

(9) When two nouns (subjects) are joined by "as well as", "with", "together with", "besides", "in addition to", the verb is governed by the noun that comes first ; as,

The old man as well as his son is wealthy.
Pervaiz, as well as Rashid and Hamid, likes rice.
The students as well as their teacher were praised by the principal.

The king together with his body guards, has just arrived.

(10) When two nouns (subjects) are joined by "either,........ or", "neither.........nor" ' "or" "nor", the subject nearer the verb governs it ; as,

Either Naveed or Asif is wrong.
Neither youth nor beauty is safe against death.
Town or country is equally pleasant to us.

(11) A Collective Noun takes a *Plural* Verb when we are thinking of the *individuals* of which a multitude is composed.

The people *were* of one mind.
The jury *were* divided in their opinions.
The committee *were* divided in their views.
A large number of people *were* caught disturbing the traffic.

A number of interesting facts *have* been brought to light.

The crew *were* defeated in their attempts.

(12) But when we speak of multitude as *one whole* the Collective Noun takes a *Singular* Verb ; as,

The government *has* sanctioned the budget.
The crowd *was* the largest I had ever seen.
The council *is* sitting.
The jury *was* of one mind.
The committee *was* unanimous on this point.
The majority *overrules* the decision of the minority.
There *was* a large crowd of boys present at the concert.
The crew *was* dispirited.
The nation *is* hopeful.

(13) Generally when a plural denotes a *whole* of some kind, the Verb may be *Singular* ; as

Forty yards *is* a good distance.
Three fourths of this land is under cultivation.

(14) Some nouns which are singular in form but plural in meaning, take a plural verb ; as,

These cattle are mine.
The people of Pakistan are virtuous.

(15) Some nouns which are plural in form but singular in meaning, take a verb in the singular ; as,

Ill news runs a pace.
Mathematics is a difficult subject.

(16) When a Plural is used as the title of a book, a picture, or some other work of art, it *must* take a Verb in the *Singular* ; as,

'*The Fauns at Play*' *is* a beautiful picture.
'*Lives of the Poets*' *is* not much read these days.
'*The Arabian Nights*' *is* an entertaining book.

(17) The Verb '*to be*' takes the same case after it as before it ; as,

It was *he* who broke the slate.
I knew that girl to be *her*. Who is there ? It is *I*.

(18) When the Subject of the Verb is Relative Pronoun, the Verb agrees in Number and Person with the *Antecedent*

of the Relative ; as,

I, who *am* your guide, will lead you to the right path.
You, who *are* my friend, should point out my faults.
I am the *person that has saved* the life of that poor woman.

Sadqueen is one of the best painters that *have* ever lived.

EXERCISE No. 1

Correct, improve or justify the following sentences :

1. A time of peace and plenty are coming to us. 2. A great poet and scholar are dead. 3. Truth and honesty are the best policy. 4. This meeting do not recommend your proposal. 5. 'The Pleasures of Hope' are by Campbell. 6. The army were routed. 7. Each man and woman get food daily. 8. Both he and she is still there. 9. Rahim as well as his sisters have come here. 10. Slow and steady win the race. 11. Time and tide waits for no man. 12. Samia, and not you, deserve the prize. 13. This is one of the most difficult papers that has ever been set. 14. To win or to lose a game are not so important. 15. I, who is your friend, will always stand by you. 16. John as well as Jack deserve praise. 17. Every town and village were burnt. 18. Neither you nor I are ready. 19. The King, with the Queen and the rest of the royal family, were present. 20. Gold, besides precious stones, were found in the cave.

EXERCISE No. 2

Correct, improve or justify the following sentences :—

1. He as well as his sisters were present in the meeting.
2. The whole fleet of their ships were captured.
3. Each of these students have done their work.
4. The horse and carriage are at the door.
5. Many a men have yielded to this temptation.
6. He is one of the cleverest boys that has passed through the school.
7. Milk and soda are a refreshing drink.
8. The majority are opposed to this proposal.
9. Either you or I are guilty.
10. I shall be drowned, nobody will save me.

11. Unless he will be more careful, he will not recover.
12. A fair means do not always bring success.
13. There are a dozen of large hotels in this town.
14. I would do this if I was allowed.
15. He works hard that he might finish it quickly.
16. Measles have been prevalent in the city.
17. Character, and not riches, win us respect.
18. None but those having a teaching experience needs apply.
19. Sixty rupees are not a large sum for that painting.
20. Neither she comes nor she writes·
21. The young and old man were sitting in the room.
22. The soldiers as well as the commander was running away.
23. The rest of the students has gone home.
24. Not only the students but also the teacher were not present there.
25. He works so hard that never fails.
26. The age of my brother and your sister is the same.
27. More than an hour have passed but he has not returned.
28. The students represent him the most harmless man.
29. He portrayed him a typical country farmer.
30. I consider it as a very badly managed affair.

10

Tenses

A tense is the form of a verb which shows the time of the occurrence of an action and its degree of completeness or incompleteness.

PAST INDEFINITE TENSE

The Past Indefinite Tense is used :

(*a*) To express a single action in the past ; as,
Rahat went to Rawalpindi.
Our football team won the final match.

(*b*) To express a habitual action in the past ; as,
He worked (=used to work) from morning till evening.
He spent (=used to spend) whatever he earned.

Formation : Subject+second form of verb+object (If Any)=Past Indefinite Tense.

EXERCISE

1. He (serve) in the First World War.
2. Who you (vote) for at the last election ?
3. Where you (be) ? I (be) to the dentist.
4. You (meet) my brother at the lecture yesterday ?
5. I (phone) you twice yesterday and (get) no answer.
6. Someone (ring) up half an hour ago and (say) that there was a time bomb in the aeroplane.
7. I (shop) all day and I was completely exhausted.
8. The gardner (cut) the grass last week.
9. Babur (found) the Mughal Empire.

10. I was chopping some wood and the axe (slip).
11. Shakespeare (write) a lot of plays.
12. You (wear) your hair long when you were at school ?
13. He (live) in Lahore for two years and then (go) to Multan.
14. He (not smoke) in the class-room.
15. He (break) his leg in a ski-ing accident last year.

PAST CONTINUOUS TENSE

The Past Continuous Tense is used to express an action which was going on in the past at the time of speaking ; as

It was raining very heavily.
The teacher was explaining the use of verb to the class.

Formation : Subject+was+were+first form of verb+ing+object (If Any)=Past Continuous Tense.

EXERCISE

1. It was a fine day and the people (rush) to the sea-side.
2. The car was empty but the engine (run).
3. The children were frightened because it (get) dark.
4. Who you (talk) to on the telephone as I came in ?
5. When I first met him, he (study) painting.
6. Where he (live) when you last saw him ?
7. He (sit) in a corner with a book. I told him that he (read) in very bad light.
8. The traffic (make) so much noise that I could not hear what he (say).
9. While we (fish), someone came to the house and left this note.
10. From the sounds it was clear that she (practise) piano.
11. He suddenly (realize) that he (travel) in the wrong direction.
12. As I (cross) the road, I (step) on a banana skin and (fall) heavily.
13. When I (see) him, he (paint) a portrait of his wife.
14. Why you (lend) him the newspaper ? I still (read) it.
15. I (not know) that you still (read) it.

PAST PERFECT TENSE

The Past Perfect Tense shows that two actions were completed in the past. One was completed first, and the other, after it ; as,

> The train had left before he reached the railway station.
>
> The patient had died before the doctor reached.

Formation : Subject+Had+Third Form of Verb+Object (If Any)=Past Perfect Tense.

EXERCISE

1. She (take) tea before I came.
2. He (leave) for Karachi before his father came.
3. I never (see) such a beautiful flower before.
4. I (not eat) such a delicious mango before.
5. He (not buy) the book before he met me.
6. She (hear) this story before he related it to her.
7. Hanif (not hear) this news till yesterday.
8. He (not pass) the B A. Examination till last year.
9. The servant (lay table) before the guests (came) ?
10. Rahat (do) the sums before the teacher (enter) the class-room.
11. He already (clear) my account.
12. The workers (go) on strike before the owner (come) ?
13. The patient (die) before the doctor (come).
14. I (never see) such an attractive sight before.
15. They (take) meal before the sunset ?

PAST PERFECT CONTINUOUS TENSE

The Past Perfect Continuous Tense shows that a single action had been going on before another past action ; as

> He had been working as a journalist for five years.
> He had been teaching in the college for four years when he married Nausheen.

Formation : Subject+Had Been+First Form of Verb+Ing+Object (If Any)=Past Perfect Continuous Tense.

EXERCISE

1. Afzal (do) his work since morning.
2. He (be) ill for three days.
3. You (read) this book for two weeks ?
4. It (not rain) since morning.
5. The postman (sort) the letters for two hours.
6. The clouds (thunder) since mid-night.
7. The gardner (not pluck) flowers for three hours.
8. He (work) in this factory for several years.
9. He (quarrel) with you for many days ?
10. The doctor (try) to bring him to sense for half an hour.
11. The police (investigate) for several months.
12. I (teach) in this college for ten years.
13. It (snow) for two hours ?
14. Waheed (put) me off for many days.
15. She (wait) for her husband for two days.

PRESENT INDEFINITE TENSE

The Present Indefinite Tense is used :

(*a*) To express the action that is actually taking place at the present moment ; as,

Salma writes an essay.

(*b*) To express a habitual action or custom ; as,

We take tea at 5 o'clock in the afternoon.
The Hindus burn the dead.

(*c*) To express a universal truth ; as,

The earth revolves round the sun.
The sun rises in the east and sets in the west.

(*d*) To express a future action, when futurity is indicated by the context ; as,

The marriage of my sister comes off next Friday.

Formation : Subject+First Form of Verb+Object (If Any) =Present Indefinite Tense.

EXERCISE

1. He usually (speak) so quickly that I (not understand) him.
2. The last train (leave) the station at 11.30.
3. I always (buy) lottery tickets but I never (win) any thing.
4. How you (get) to work as a rule ?
5. These workmen are never satisfied ; they always (complain).
6. You (know) why an apple (fall) down and not up ?
7. You (believe) all that the newspaper say ? No, I (not believe) any of it.
8. What you (have) for breakfast usually ? I usually (drink) a glass of milk.
9. She always (borrow) from me and never (remember) to pay me back.
10. I (think) he (want) to go for a walk.
11. You always (write) with your left hand.
12. Naheed (admire) the poetry of Ghalib.
13. We (expect) guests on Friday next.
14. I (like) him very much, but I (not love) him.
15. Karim (not wish) to talk about this matter at present.

PRESENT CONTINUOUS TENSE

The Present Continuous Tense is used to show that the action is going on at the time of speaking ; as,

We are marching forward.
The birds are chirping in the trees.

Note ;—Sometime this tense is used to express an action that will happen in the future ; as,

He is going to appear in the next examination.

Formation : Subject+Is/Are/Am+First Form of Verb+Ing+Object (If Any)=Present Continuous Tense.

EXERCISE

1. Why you (type) so fast ? You (make) a lot of mistakes.

2. Can I borrow your pen or you (use) it at the moment ?
3. It is a lovely day. The sun (shine) and the birds (sing).
4. What you (wait) for ? I (wait) for my turn.
5. I can't hear what you (say); the traffic (make) too much noise.
6. I (wear) a hat today because the sun is very hot.
7. The kettle (boil) now. Shall I make the tea ?
8. The fire (smoke) horribly. I can't see across the room.
9. I (save) up because I (go) abroad in June.
10. He (smoke) a cigarette and (drop) the ash on the carpet.
11. Pakistan (make) progress by leaps and bounds.
12. They (fish) in the river. They (do) it every Sunday.
13. He usually (drink) coffee, but today he (drink) tea.
14. We (lead) a simple life.
15. The teacher (explain) the use of verb to the class at present.

PRESENT PERFECT TENSE

The Present Perfect Tense is used :

(*a*) To express an action that has just been completed ; as,
She has left for Lahore.

(*b*) To express a Future Perfect when such words as 'when', 'before', 'till' or 'after' are used before it ; as,
I shall go to bed when I have finished my work.

Formation : Subject+Has/Have+Third Form of Verb+Object (If Any)=Present Perfect Tense.

EXERCISE

1. There are not any buses because the drivers (go) on strike.
2. Would you like some coffee ? I just (make) some.
3. I (ask) him to dinner several times.
4. We just (hear) the most extraordinary news.

5. The police (recapture) the prisoner who escaped yesterday.
6. I (not see) him for three years. I wonder where he is.
7. Here are your shoes ; I just (clean) them.
8. I (cut) my hand rather badly. Have you a bandage ?
9. How you (get) that scar ?
10. I can't go home because I (not finish) my work.
11. The play just (begin). You are a little late.
12. The clock is slow. It isn't slow, it (stop)
13. We (miss) the bus. Now we shall have to walk.
14. He (not complete) his work yet.
15. I (not know) that you (be) here. You (be) here long ?

PRESENT PERFECT CONTINUOUS TENSE

The Present Perfect Continuous Tense is used to express an action which began in the past, but is still going on ; as,

It has been raining for two hours.
They have been playing since morning.

Formation : Subject+Has been/Have been+First Form of Verb+Ing+Object (If Any)=Present Perfect Continuous Tense.

EXERCISE

1. Her phone (ring) for ten minutes. I wonder why she doesn't answer it.
2. The radio (play) since 7 a.m.
3. We (argue) about this for two hours now. Don't you think we should stop.
4. He study (French) for two years and does not even know the alphabet yet.
5. How long you (drive) ? I drive) for ten years.
6. The car (make) a very curious noise ever since it ran out of oil.
7. It (snow) for three days now.
8. The doctor (treat) the patient for two weeks.
9. The fountains (play) since 2 o'clock ?
10. He (suffer) from fever since mid night.

11. The students (revise) this book for one month.
12. The child (cut) teeth since the last month ?

FUTURE INDEFINITE TENSE

The Future Indefinite Tense denotes a single action that is to take place in the coming time ; as,

He will come of age next year.
I shall entertain no excuse.

Formation : Subject+Shall/Will+First Form of +Verb Object (If Any)=Future Indefinite Tense.

EXERCISE

1. She (come) out of hospital next week.
2. The strikers (return) to work tomorrow.
3. We have bought a new house and (move) in very soon.
4. He (start) a new job on Friday ?
5. My nephew (come) to stay with me next week end.
6. My friend (not compete) in the bicycle race tomorrow
7. She(sing) in her first big concert next month ?
8. He (collect) his new dress this afternoon.
9. I have reminded you once ; I (not do) it again.
10. It (matter) if I don't come home till morning ?
11. You (be) able to drive after another five lessons.
12. If you learn another language, you (get) a better job.
13. I wonder if he (succeed).
14. You (need) a visa if you are going to Canada.
15. Unless he runs, he (not catch) the train.

FUTURE CONTINUOUS TENES

The Future Continuous Tense expresses an action that will be going on at some point of future time : as,

Salma will be reading a novel.
Zafar will be going to college.

Formation ; Subject+Shall be/Will be+First Form of Verb+Ing+Object (If Any)=Future Continuous Tense.

EXERCISE

1. This time next month I (sit) on a beach.
2. When you arrive, I probably (pick) fruit.
3. When you next see me, I (wear) my new dress.
4. In a hundred years' time people (go) to Mars for their holidays.
5. It is a serious injury but he (walk) again in six weeks.
6. The garden (look) its best next month.
7. You (need) your camera tomorrow or can I borrow it ?
8. Don't ring her up now ; she (put) the children to bed.
9. The foot-ball club has lost some of its best players. They (look out) for new men.
10. When I get home, my dog (sit) at the door waiting for me.
11. Come on deck ; we (enter) harbour in a few minutes.
12. She (pluck) flowers one by one ?
13. The train (come) shortly.
14. They (take) rest at 3 o'clock ?
15. The brave soldiers (fight).

FUTURE PERFECT TENSE

The Future Perfect Tense is used to denote an action that will be completed at some point in future ; as,

Saeed will have returned from Europe.
Kazim will have gone to college.

Formation ; Subject+Shall have/Will have+Third Form of Verb+Object(If Any)=Future Perfect Tense.

EXERCISE

1. We (reach) the college before the bell goes.
2. He (not finish) his work by now.
3. I (finish) this book by tomorrow evening.
4. The train (leave) before we reach the station.
5. When you (come) back, I (finish) all the housework.
6. The police (hear) of the theft by now ?

7. If we don't hurry, the sun (rise) before we reach the top.
8 The match (end) in a draw.
9. The snow (melt) till June ?
10. The principal (remit) the fine of Hasan.
11. The birds (reach) their nest ?
12. I hope it (stop) raining by evening.
13. He (receive) the message before leaving for my office.
14. She (read) the novel by now ?
15. Saeeda (not wring) the clothes.

FUTURE PERFECT CONTINUOUS TENSE

The Future Perfect Continuous Tense is used to express an action going on but not still completed in the future time ; as,

He will have been reading a novel since morning.
They will have been playing cricket for four hours.

Formation : Subject+Shall have been/Will have been+ First Form of Verb+Ing+Object (If Any= Future Perfect Continuous Tense.

EXERCISE

1. He (read) the newspaper since morning.
2. The birds (chirp) since morning ?
3. Naseem (do) the sums for two hours ?
4. They (take) exercise for half an hour ?
5. The masons (not build) this wall since Monday.
6. The boys (play) hide-and seek since noon ?
7. The gardner (water) the plants for two hours ?
8. The students (not witness) the match since 3 o'clock.
9. The old man (pray) since morning.
10. We (learn) this poem by heart for ten minutes.
11. The miserable man (think) over something for long time.
12. The milk-man (not sell) fresh milk since last week.
13. The soldiers (fight) bravely for several days.
14. The children (not listen) the story for twenty minutes.
15. My brother (win) scholarship for four years.

11

The Sequence of Tenses

When two sentences are joined together by some subordinating conjunctions, or by some relative (or interrogative) pronouns or adverbs, one of them is called the principal and the other, the dependent sentence or clause.

The sequence of tenses is the principle in accordance with which the tense of the verb in a subordinate clause follows the tense of the verb in the principal clause.

There are the following rules governing the sequence of Tenses :

Rule (*i*) If there is Past Tense in the Principal clause, it must be followed by a Past Tense in the Subordinate Clause ; as,

He won the prize because he worked hard.
Faruq said that he could not help me.

Exceptions :

(*a*) If the subordinate clause states some universal truth or habitual fact, the present tense should always be used in the subordinate clause ; as,

Galileo maintained that the earth moves round the sun.

Euclid proved that the three angles of a triangle are equal to two right angles.

Newton discovered that the force of gravitation makes apples fall.

He said that he bathes in the Ravi everyday.

(*b*) When the conjunctions of comparison (than , as , etc.,) introduces a subordinate clause, the verb in the sub-

ordinate clause may take any tense according to the sense implied ; as,

Father loves me better than he loved by brother.
He liked you better than he likes me.

Note :—If is comparison is implied or expressed by "as well as" instead of than, the same rule holds good.
He loved me as well as he loved you.
He will like you as well as he has liked me.

(*c*) If the subordinate clause is an Adjective Clause, it may take *any tense* irrespective of the tense in the principal clause ; as,

I see the man Or, I saw the man Or, I shall see the man	who	does the work. did the work. will do the work.
I go to the place Or, I went to the place Or, I shall go to the place	where	he lived. he lives. he will live.

Note :—Such is also the case of a subordinate adjective clause :

The men *who lived in this house* were rich.
The men *who now live in this house* were rich.

Rule II. If the verb in the principal clause be in the present or future tense, the verb in the dependent clause may be in any tense whatever ; as,

Example—I

He says or Will say	that he is ill. that he has been ill. that he was ill. that he will be ill.

Example—II

I know or I shall know	that he loves me. that he is loving me. that he has loved me. that he has been loving me. that he will love me. that he will be loving me. that he will have loved me. that he will have been loving me. that he loved me. that he was loving me. that he had loved me. that he had been loving me.

Rule (*iii*) When *lest* introduces a subordinate clause it is always followed by the auxiliary '*should*'. The only auxiliary verb that can be used after "*lest*" is '*should*' whatever may be the tense of the verb in the principal clause :—

Principle clause	*Subordinate clause*
Present—*He walks* slowly	*lest* he *should stumble.*
Future—*He will walk* slowly	*lest* he *should stumble.*
Past—*He walked* slowly	*lest* he *should stumble.*

Rule (*iv*) When a subordinate clause is introduced by '*as if*' or '*as though*' the past tense is generally used to denote present time and the past perfect to denote past time ; as,

He *talks* as if he *were* mad.
He *talked* as if he *had been* mad.
He *loves* him as though he *were* his own brother.
He loved him as though he *had been* his own brother.

EXERCISE

Fill in the blank spaces in the following sentences with appropriate or correct tenses of the verb placed against them on the margin :—

1. He ran as quickly as he—.(*can*).
2. Raihan ran away because he—afraid. (*to be*)
3. He speaks as one who—. (*to know*)
4. As he—not there, I spoke to his brother. (*to be*)
5. Heaven knows what—become of him. (*will*)
6. He wished that I—be in health. (*will*)
7. He said that we—mortal. (*to be*)
8. He asked me where the umbrella—. (*to be*)
9. So long as the rain—, I stayed at home. (*to be*)
10. His health has improved since he—Taxtile. (*to have*)
11. I did not know it until you—. (*to speak*)
12. I know nothing until I—you speak. (*to hear*).
13. He said that the mercy of God—endless. (*to be*)
14. Do you know who—broken the mirror ? (*to have*)
15. As soon as he—the news he wrote to me. (*to hear*)
16. He was so tired that he—scarcely stand. (*can*)

17. He was so angry that he—not utter a word even. (*can*)
18. He said that he—come shortiy. (*will*)
19. He had an attack of diarrhoea because he—too much. (*to eat*)
20. He said that example—better than precept. (*to be*)
21. I was glad to hear that you—won the prize. (*to have*)
22. Just as he—the room the clock struck. (*to enter*)
23. Shamsi cannot see unless she—glasses. (*to wear*)
24. When I called at his house, he—gone away. (*to have*)
25. He forgot that he—die a martyr. (*may*)
26. He wanted to know whether dinner—be served. (*will*)
27. He went to Lahore that he—find work. (*may*)
28. He wrote to me that he—be coming very soon. (*will*)
29. He asked the boy whether he—eatea his meals. (*to have*)
30. You distured me so much that I—hardly work. (*can*).

12

Use of Articles

'A', An' and 'The' are called articles. They are not parts of speech ; they are, in fact, demonstrative adjectives. Out of these 'A' and 'An' are called 'Indefinite Articles' because they are not used with any particular noun. 'The' is called the Definite Article because it is used with some particular person or thing.

As a general rule an article is placed before a Singular, Countable Common Noun.

Use of 'A'.

'A' is used :

(1) Before Nouns beginning with a consonant sound ; as,
A Woman ; A Hunter ; A Pupil ; A Chair ; etc.

(2) Before "U" pronounced as 'yoo" ; as,
A University ; A Useful Book ; A Unit ; A European Lady.

(3) Before "O" pronounced as "Wa" ; as
A one-eyed giant ; a one-rupee note ; a one-sided decision.

Use of 'An'.

'An' is used :

(1) Before Nouns beginning with a vowel sound ; as,
An animal ; An Extraordinary incident ; An owl etc.

(2) Befor a silent 'h' ; as,
An hour ; An honest fellow ; An heir , etc.

(3) Before an aspirated 'h' when the accent is on the

second syllable ; as,
An hotel ; An historical event etc.,

Note :—This is now falling into disuse : a hotel ; a historical event.

(4) Before single consonants when they begin with a vowel sound ; as,

An , M.A., An LL.B., An S.D.O.

Use of 'The'

35. *The* is used :—

(1) To point out a *particular* person or thing ; as,

The man who is the hero of the War is here.
This is *the* girl who won the first prize.
The carpenter who made this chair is dead.

(2) Before the names of *rivers, seas, mountain ranges, groups of islands oceans,* and *gulfs* ; as,

The Bay of Bengal, *the* Ganges, *the* Ravi, *the* Himalayas, *the* Arabian Sea, *the* Indian Ocean, *the* Alps, *the* Persian Gulf.

(3) Before certain descriptive *geographical Proper Nouns* ; as, *The* Punjab, *the* United States, the U.S.S.R.

(4) Before the names of *sacred books* ; as,

the Bible, *the* Vedas, *the* Quran.

(5) Before the name of a nation ; as,

The Americans are very rich.
The English love justice.
The French are very courteous.

(6) Before the names of ships ; as,

The 'Revenge' was manned by no cowardly crew.

(7) Before the names of newspapers : as,

'*The* Pakistan Times' is a standard paper.
'*The* Dawn' is a good medium of advertisement.

(8) Before a Noun in the Singular Number used to denote a class ; as,

The dog (dogs in general) is a faithful animal.
The horse (horses in general) is a useful animal.
The rose (roses in general) smells sweet.

(9) Before *well-known single objects* ; as,
The sun, *the* earth, *the* sky, *the* moon.

(10) Before Nouns used as names of a class or group of people ; as,

The Hindus, *the* Muslims, *the* Sikhs, *the* Christians.

(11) Before an Adjective of Quality denoting a class ; as,

The rich (rich men is general) are not always happy.
The poor (poor men in general) are generally unhappy.

The good (good persons in general) die young.

(12) Before the Superlative Degree of Adjectives ; as,

The darkest cloud has a silver lining.
Ahsan is *the* best boy in his class.
Iron is *the* heaviest metal.

Exception

When the 'Superlative Degree' of an adjective is preceded by a "Possessive Case", 'the' is omitted ; as

Saeed is my best friend.

(13) Before the name of well-known historical events ; as,
The Renaissance ; The Pakistan Movement.

(14) Before the word 'Late' when it denotes a deceased person ; as,

The late President, Ayub Khan.

(15) Before Comparatives when *equality* of excess is intended ; as,

The more, *the* merrier.
The more you get, *the* more you want.

Also note :—

He is *the* better swordsman of *the* two.

(14) Before a Proper Noun to give it the meaning of a Common Noun ; as,

He is *the* Shakespeare of Pakistan [that is, 'He is as great a dramatist as Shakespeare was'].

Kashmir is *the* Venice of Asia [that is, 'Kashmir is as beautiful as the city of Venice'].

He is *the* Newton of his age [that is, 'as great a scientist as Newton was'].

Omission of the Article

The is not to be used :

(1) Before the names of countries, continents and single mountains ; as,

(*a*) Pakistan is a developing country.

(*b*) Asia is the largest continent of the wold.

(*c*) Mount Everest is very high.

(2) Before a *Common* Noun when used in its *widest sense* ; as, *Man* is mortal.

(3) Before a *Common* Noun in the *Plural* Number, except when is it particularized ; as,
Children love to play.
Birds have wings.

But we should say :—

The children of this school are cultured.
The cows of the village are grazing in the fields.

(4) Before a *Common* Noun in the Vocative case ; as, Come here, *friend*. Look at this, *brother*.

(5) Before names of *days, months* and sometimes, *seasons* ; as,

He will come on *Monday*.
June is the hottest month of the year.
Winter is very cold in England.
[But, 'Wait until the winter'.]

(6) Before Adjectives used as Nouns signifying languages and colours ; as,

Can you read *Persian ?* I read only Urdu.
German and *French* are not taught in our school.
Black and *yellow* were his colours.

(7) Before the names of *arts* and *sciences* ; as,

Astronomy is an interesting science.
Painting is a fine art.
Photography is a good hobby.

(8) In several idiomatic phrases ; as,

(*i*) to set foot on, to leave school, to keep house, to send

word, to lose heart, to catch fire, to take breath, to give battle, to leave home, to take offence, to give ear, to set sail, to lay siege, to attend or join college.

(*ii*) by air, by sea, by land, through fire and water, at home, in debt, by river, on foot, at table, at ease, under ground, above ground, by train, by steamer, by day, by night, at sunrise, at dawn, at night, at noon, at sunset, at interest, on horseback, on earth, on deck, at school, in jest, in town, at dinner, on demand, in hand, by name.

(9) Before material nouns ; as,

Gold is a precious metal.
Honey is sweet.

Note : When a material noun is particularized, we use 'the' before it ; as,

The honey of Swat is delicious.

(10) Before an abstract noun ; as,

Beauty need no ornaments.
Humility is a great virtue.

Note : When an abstract noun is particularised, it takes 'the' before it ; as,

The wisdom of Solomon is proverbial.
The honesty of Quaid-i-Azam is well known.

(11) Before titles coming before Proper Nouns ; as,

Sir Muhammad Iqbal.

(12) Before common nouns when they go in pair ; as,

Both husband and wife went out for a walk.
Both son and father were seriously injured.

(13) Before market, church, college, hospital, court, prison, etc., when they are visited or used for their primary purpose ; as

The witness is making for court.
He was admitted to hospital.

Note : When these places are not visited for their primary purpose, 'the' is used ; as,

He went to the church to see the carvings.
He comes to the college sometimes to speak to the principal.

Repetition of the Article

Study the following sentences carefully :—

1. He has a black and *a* white cat.
2. He has *a* black and white cat.

[The first sentence means—'He has *two* cats, one black and the other white.' The second sentence means—'He has *one* cat, partly black and partly white.']

Rule 1. When two or more Adjectives are applied to the *same* Noun, the Article is used before the *first Adjective only* but when they are applied to *different Nouns* having one *common name*, the Article is *repeated* before each Adjective.

Compare the following sentences :—

1. *The* Magistrate and Collector was present.
2. *The* Magistrate and *the* Collector were present.

[The first sentence means that the same man is the Magistrate and the Collector; while the second shows that the Magistrate and the Collector are two different persons.]

Rule 2. Two or more Nouns denoting *different* persons or things require an Article before *each* of them. But when they denote *one* person or thing, the Article is used before the *first only*.

EXERCISE

Correct, improve, or justify the following sentences :—

1. The ship sank in Red Sea.
2. More they get, more they want.
3. Have you seen Lahore Fort ?
4. Sun gives us light and life.
5. He does not know the Russian.
6. He was suffering from the fever.
7. What is needed is an united action.
8. He is a heir to the throne.
9. He is most famous man of this locality.
10. It is a world where rich hate poor.
11. The union is strength.
12. Lily is loveliest of all the flowers.
13. Do not make noise.

14. It takes two to make quarrel.
15. Do you intend to travel by the water or by the land ?
16. The singing is a pleasant occupation.
17. She is a virtuous and a beautiful girl.
18. Have you taken the breakfast. ?
19. He has gone to the prison several times.
20. The latter suggestion is more objectionable.

13

Words Followed by Appropriate Prepositions

Particular words are followed by particular prepositions. The prepositions by which a word is followed depends partly on the meaning the writer intends to express and partly on the usage or idiom. No hard and fast rules can be laid down in this respect. The use of inappropriate prepositions is a fertile source of error. The following list is given with a view to enabling the students to grasp the proper use of Prepositions :

1. Nouns followed by Prepositions

Abhorrence of—An honest man cannot but have *abhorrence of* deceit.

Abstinence from—His *abstinence from* wine means all the greater indulgence in food.

Abundance of—We have *abundance of* food with us.

Accession to—Queen Elizabeth's *accession to* the throne was celebrated with great pomp.

Accomplice with—He was an *accomplice with* Ranade in murder of the old woman.

In accordance with—You must act *in accordance with* the rules of the institution.

Acquaintance with—My slight *acquaintance with* him slowly ripened into friend ship.

Adherence to—His *adherence to* the cause of the poor won him their gratitude.

Admission to a place, class, privileges—He sought *admission to* the college.

Admission of a thing that is done—I heard his *admission of* his fault.

Advantage of, over—He had the *advantage of* position. In competitive examinations girls should have no *advantage over* boys.

You have the *advantage of* me in tallness.

Ambition for—He has no *ambition for* fame or wealth or position in life.

Amends for—He made proper *amends for* his past mistakes.

Animosity against—Don't show *animosity against* your superiors.

Antidote to—This medicine is a strong *antidote to* opium poisoning.

Antidote against—Do you know an *antidote against* small-pox ?

Anxiety for—He felt great *anxiety for* her safety.

Apology for—Here is his *apology for* the fault he had committed.

Aptitude for—He has a special *aptitude for* Mathematics.

Aspiration after or for—His *aspiration after* fame led him to commit many innocent crimes.

Assurance of—I will not begin this work unless you give me *assurance of* help.

Attachment to—All this was the result of his undue *attachment to* his wife.

Attendance on—Will you dance *attendance on* all and sundry ?

Attraction to or **towards**—His *attraction to* his new wife is not insignificant.

Authority over, on, for—A husband has no *authority over* his wife. He is an *authority on* Psycho-analysis. What *authority* have you *for* saying so ?

Aversion to—Saints have great *aversion to* hypocrites.

Benevolence to—He is known for his *benevolence to* the poor.

Bias towards—His strong *bias towards* the remarriage of widows made him utter some injudicious remarks on the stage.

Blindness to—His *blindness to* his own faults was the cause of his undoing.

Capacity for—He has no *capacity for* Mathematics.

Cause for—There is no *cause for* anxiety.

Cause of—The *cause of* the fire has not yet been ascertained.

Charge of—A *charge of* murder was laid against him.

Claim on—He has no *claim on* me.

Claim to—He has no *claim to* this estate.

Cloak for--Hypocrisy is a *cloak for* vice.

Comment on—His *comment on* the President's speech is to the point.

Compact with—He entered into a *compact with* Nasim to win the election.

Comparison with—He stands no where in *comparison with* his younger brother.

Compassion for—He feels great *compassion for the* poor.

Complaint againt.—He lodged a *complaint against* him.

Complicity in—I have been charged with *complicity in* the riots.

Confidence in—My *confidence in* his virtue has been rudely shaken.

Consciousness of—The *consciousness of* his guilt prevented him from indulgiug in self-praise.

Consideration for—If you have any *consideration for* me, you will not refuse me help at this critical moment. .

Contemporary of—He was a *contemporary of* Shakespeare.

(A) Contrast to a person or a thing—He is no *contrast to* his younger brother in oratory.

Contribution to—Iran has made little or no *contribution to* English literature.

Control over—I have no *control over* my lawless neighbours.

Conviction for—There is a *conviction for* murder against the accused

Correspondence with—This is the result of all my *correspondence with* him.

Craving for—His *craving for* wealth led him to commit many wrongs.

Delight in—His great *delight in* the beautiful objects of Nature made him a great artist.

Deliverance from—We thanked God for this unexpected *deliverence from* danger.

Descent from—They claim *descent from* Queen Elizabeth.

Distaste for—Many students have a *distaste for* Mathematics.

Distrust of—I have *distrust of* him who blows his own trumpet.

Drawback to—Poverty is a great *drawback to* success in life.

Eminence in—He has achieved great *eminence in* painting.

Encroachment on—Such a procedure, if adopted, will be a direct *encroachment on* his rights.

Endeavour after—He takes mischievous delight in thwarting another man's *endeavour after* happiness.

Engagement with—At cleven o'clock. I have an *engagement with* him.

Enmity with—Your *enmity with* him does not mean that you should speak ill of him behind his back

Esteem of—My parents have great *esteem for* Saiqa.

Evasion of—Deliberate *evasion of* a law is a crime not less than ignorant transgression of it.

Exposure to—*Exposure to* rain and storm may prove harmful to health.

Faith in—Have *faith in* God and do the right.

Familiarity with—Excessive *familiarity with* a person often lends to contempt.

Fondness for—His *fondness for* liquor is to be condemned.

Freedom from—True peace of mind means nothing but *freedom from* care.

(Has) a genius for—He has a *genius for* Mathematics.

(Is) a genius in—He is a *genius in* Mathematics.

Gratitude to a person for a thing—The boy showed *gratitude to* his uncle *for* the presents he had given him.

Hatred of a thing—His *hatred of* hypocrisy is to be appreciated.

Hatred for a person—His *hatred for* his brother led him to commit this heinous crime.

Heir to some property—He is an *heir to* a large fortune.

Hindrance to anything—The caste system has been a great *hindrance to* social and political progress in Pakistan.

Incentive to—Poverty is often a great *incentive to* industry.

Indifference to—His supreme *indifference to* the attacks of his enemies shows that he is a noble soul.

Indulgence in—*Indulgence in* wine is a road to shame and poverty.

Influence with—He has great *influence with* the Deputy Commissioner.

Insight into—A psychologist has a great *insight into* a man's character.

Interest in a subject — He takes a great *interest in* the study of Metaphysics.

Key to—His statement provided a *key to* the mysterious matter.

Lecture on a subject—His *lecture on* 'the Psychology of public Opinion' was very interesting.

Leisure for amusement—He has no *leisure for* amusement or recreation.

Libel against one's character—This is a *libel against* his character.

Liking for a person or thing—He has no *liking for* false friends.

Limit to—There is a *limit to* every man's patience.

Longing for—He has a great *longing for* wine and mirth.

Lust for—He has a great *lust for* money.

Malice against a person—He bears no *malice against* his friends.

Motive for action—What is his *motive for* this strange conduct ?

Neglect of duty—*Neglect of* duty brings its own punishment.

Nerve for—He has no *nerve for* a robbery.

Objection to a proposal—I have no *objection to* this proposal of yours.

Offence against morality—An *offence against* public morality is an offence against God.

Offence at something done—He took *offence at* my not appearing in the examination.

Partiality for some person's—The king's *partiality for* his flatterers led to his ruin.

Passion for gambling—His brother has a *passion for* gambling.

(At) peace with all men—He is now at *peace with* all his friends.

Pity for sufferers—Who does not feel *pity for* suffering children ?

Popularity with—He enjoyed *popularity with* his subordinates.

Preference for—He has a *preference for* long clothes.

Pretension to—He has at least no *pretentions to* scholarship.

Pretext for—Who cannot find a *pretext for* a quarrel ?

Pride in—His *pride in* his wealth is to be deprecated.

Progress in study—He has made little or no *progress in* his studies.

Proof against temptation—He is a *proof against* all worldly temptations.

Proportion of five to one—Divide the whole amount in the *proportion of* five *to* one.

Qualification for office—He possesses no *qualification for* this post.

Quarrel with another person—No body likes a *quarrel with* a friend.

Quarrel between two persons—This resulted in a *quarrel between* Ahmad and Rehan.

Readiness in answering—His *readiness in* answering questions cannot but be admired.

Reason for a thing—He had no *reason for* adopting this procedure.

Reason against a thing—What are your *reasons against* the remarriage of widows ?

Reflection on a man's honesty—This is a *reflection on* his friend's honesty.

Regard for a man's feelings—He has little or no *regard for* his friend's feelings.

Regret for something done—You must show *regret for*

having committed such a fault.

Relations with a person—My *relations with* my officers are very cordial.

Relish for—I have no *relish for* sweets.

Remedy for or against—Do you know any effective *remedy for* (or *against*) snake-bite ?

Reputation for honesty—He enjoys a high *reputation for* honesty.

Request for a thing—His *request for* leave was not granted.

Resemblance to a person or thing—His *resemblance to* his father is striking.

Resignation to fate—*Resignation to* one's lot is often a sign of cowardice.

Resistance to—They offered a strong *resistance to* force and tyranny.

Reverence for age—He has little or no *reverence for* age.

Revolt against authority—*Revolt against* constituted authority is to be condemned.

(A) slave to avarice—He is a *slave to* avarice.

Slur on one's character—Such a charge is a great *slur on* her character.

Sorrow one's misfortunes—His *sorrow for* her misfortunes was childish but natural.

Specific for or against fever—Quinine is a *specific for* (or *against*) malaria.

Stain on one's character—This *stain on* his character cannot be washed away so easily.

Submission to authority—Discipline means absolute *submission to* authority.

Sympathy with, for—A friend shows much *sympathy with* you in your troubles.
His *sympathy for* the poor is well-known.

Taste for a thing or person—He has no *taste for* studies.

Temperance in diet—*Temperance in* diet leads to the economy in life.

Temptation to evil—*Temptation to evil* leads many to ruin.

Tenacity of purpose—Every action of yours is marked by *tenacity of purpose*.

Traffic in a commodity—There is a big *traffic in* jute between Bangla Desh and America.

Traitor to his country—A *traitor to* his country is a traitor to God.

Use for, of—We have no *use for* this thing.
What is the *use of* this thing ?

(At) variance with a person—You will always find him at *variance with* his officers.

(A) victim of—A slave is a *victim of* tyranny and op-

pression. But 'fall a victim *to*'—He *fell* a victim *to* his own vices.

(The) victim of oppression—A slave *is* the *victim of* oppression.

Victory over—His *victory over* his passions is praiseworthy.

Want of money—*Want of* money is the greatest curse.

Warrant for his arrest—I have a *warrant for* his arrest.

Witness of, to—I was a *witness of* that event.

He was one of the *witnesses to* that contract.

II. Adjectives and Participles followed by Prepositions

Acceptable to—Is this scheme *acceptable to* you?

Accountable to a person for a thing—Man is *accountable to* God *for* his actions on earth.

Adapted to—He has *adapted* himself *to* the existing circumstances.

Addicted to bad habits—He is *addicted to* drinking and gambling.

Adequate for a purpose to, some one's wants—This sum will not be *adequate to* his wants.

Afflicted with—He is *afflicted with* rheumatism.

Alarmed at—The queen was *alarmed at* the rumour of his escape from prison.

Alive to the consequences—He was *alive to* the dangers to which his scheme exposed him.

Ambitious of—He is *ambitious of* winning fame and wealth in the world.

Angry at a thing with a person—He was *angry with* him *at* his rude behaviour.

Annoyed at a thing—He was *annoyed at* his foolish talk.

Annoyed with a person—He was highly *annoyed with* me for having misrepresented him in public.

Answerable to a person—You are *answerable to* God for your actions here.

Anxious about—We are all very *anxious about* grandfather's health.

Anxious for one's safety—During war, every man feels *anxious for* his safety.

Apparent to—It was *apparent to* all that he was guilty.

Appropriate to—He made remarks *appropriate to* the occasion.

Ashamed of—He was *ashamed of* his conduct.

Astonished at—He was *astonished at* her rudeness.

Aware of—He was not *aware of* my intentions.

Backward in—He is *backward in* his studies.

Bent on doing something—He

is *bent on* following his own policy.

Beset with—The path to progress is *beset with* obstacles and difficulties.

Blessed with—Happy is he who is *blessed with* good health.

Blind to one's own faults—Most men are *blind to* their own faults.

Born of—He was *born of* rich parents.

Bound for—This ship is *bound for* Australia.

Busy with—He is *busy with* his lessons.

Callous to—He is *callous to* human suffering.

Capable of—He is *capable of* great improvement.

Careful of – He is very *careful of* his money.

Careful about—He is not very *careful about* his dress.

Certain of—He was *certain of* his success.

Characterized by—His speech was *characterised by* force and vigour.

Characteristic of a person—It is the *characteristic of* a person to avoid the reproaches of his own heart.

Charged with a crime—He was *charged with* theft..

Clothed in—She came *clothed in* purple.

Clothed with—The sky was *clothed with* clouds of different hues.

Compatible with—His action was not *compatible with* his previous declaration.

Condemned to—He was *condemned to* death.

Conducive to—Hard word is *conducive to* success.

Confident of—He was *confident of* his success in the examination.

Congenial to—His suggestions are not *congenial to* my colleagues.

Conscious of—He is *conscious of* his guilt.

Conspicuous for—He is *conspicuous for* his sharp intelligence.

Contented with—Happy is he who is *contented with* what he has.

Contrary to—What he did was quite *contrary to* my wishes.

Conversant with persons or things—I am *conversant with* the politics of this place.

Cured of a disease—He was *cured of* the terrible disease from which he had been suffering.

Deaf to entreaties—He was *deaf to* all entreaties.

Defective in—The essay is *defective in* point of style.

Delighted with—He was *delighted with* his success in the examination.

Dependent on a person or thing—The college is hopelessly *dependent on* Government aid.

Deprived of—He was *deprived of* all power and influence.

Desirous of—He was highly *desirous of* success.

Destined for—Amar is *destined for* the bar.

Destitute of—He is equally *destitute of* friends and money here.

Determined on—He was *determined on* teaching him a lesson.

Detrimental—Drink is *detrimental to* health.

Devoid of—He was completely *devoid of* intelligence.

Different from—His religious views are quite *different from* mine.

Diffident of—He is *diffident of* success.

Disappointed of a thing not obtained—He was *disappointed of* the prize he expected.

Disappointed in a thing obtained—He was *disappointed in* the prize he got.

Disappointed with a person—He was *disappointed with* his attitude towards him.

Disgusted with—He was *disgusted with* her talk.

Distinct from—The functions of the president are *distinct from* those of the secretary.

Divested of—He was *divested of* all power.

Due to—His failure was *due to* his illness.

Dull of—He is *dull of* understanding.

Eligible for—He is *eligible for* the post.

Engaged in some business—I am *engaged in* negotiations with him.

Engaged to a person—The girl was *engaged to* a man of respectable family.

Enraged with a person at a thing—He was *enraged with* me *at* my foolish behaviour.

Envious of—I am not *envious of* his success.

Equal to—He is not *equal to* the task he has undertaken to accomplish.

Essential to—Good health is *essential to* happiness in life.

Exempted from—He was *exempted from* paying the fine.

Familiar with—He is *familiar with* the language.

Familiar to a person—He is quite *familiar to* me.

Fascinated with a person or thing—He was *fascinated* not only *with* his talk but *with* his manners also.

Favourable to—This weather is *favourable to* a good harvest.

Founded on—This rumour is *founded on* fact.

Fraught with—This scheme is *fraught with* dangers.

Glad of one's assistance—I am *glad of* his assistance.

Glad at a result—I am *glad at* my success.

Glutted with—The market is *glutted with* graduates.

Good at—He is *good at* cricket.

Grateful for kindness—I am *grateful* to you *for* this act of kindness.

Heedless of—*Heedless of* consequences he went on pursuing his object.

Held in high esteem—He was *held in* high esteem by his neighbours.

Honest in—I found him *honest in* his dealings.

Honoured with—I was *honoured with* his friendship.

Hopeful of—I was *hopeful of* my success.

Horrified at—He felt *horrified at* such a tragic sight.

Hostile to—He showed himself *hostile to* my proposal.

Ignorant of—She is *ignorant of* English.

Ill with fever—He is *ill with* fever.

Immaterial to—This is quite *immaterial to* the point at issue.

Implicated in—He is said to be *implicated in* the plot.

Inclined towards—Those who are *inclined towards* laziness cannot achieve success in life.

Indebted to a person for some kindness—He is greatly *indebted to* me *for* his education.

Indifferent to—He is *indifferent to* my interests.

Indignant with a person at something done—I was *indignant with* him *at* his rude behaviour.

Indispensable to success—Hard work is *indispensable to* success in life.

Indulgent to—He is very *indulgent to* his children.

Infected with—This place is *infected with* small-pox.

Infested with—This house is *infested with* rats.

Insensible to—He is *insensible to* shame.

Inspired with—*Inspired with* hope and enthusiasm, he went on with his task.

Interested in a person or thing—I am not *interested in* him.

Intimate with a person—Are you *intimate with* the Deputy Commissioner ?

Involved in—I am *involved in* difficulties.

Irrelevant to—His answer is *irrelevant to* the question.

Irrespective of—Forty will be admitted, *irrespective of* caste or creed.

Jealous of—He is *jealous of* my fame and name.

Lavish of—He is *lavish of* money.

Lavish in—He is *lavish in* his expenditure.

Lax in—He is *lax in* his morals.

Liable to—He is *liable to* punishment for neglect of duty.

Lost to—This boy is *lost to* all sense of shame.

Mindful of—He was not *mindful of* his promise to me.

Moved to tears at the sight—He was *moved to tears at* the sight of misery.

Moved by—He was not *moved by* his entreaties. *Moved by* her words, the doctor went to her little cottage.

Moved with—He was *moved with* pity for her.

Necessary to—Good health is *necessary to* happiness.

Neglectful of—He is *neglectful of* his studies.

Negligent in—He is *negligent in* his work.

Notorious for—He is *notorious for* gambling.

Obliged to a person for some kindness—I am highly *obliged to* you *for* this act of kindness.

Occupied with some work—He is *occupied with* his books.

Occupied in reading—He is *occupied in* reading a book.

Offended with a person at something done—He was *offended with* me *at* my rude behaviour.

Open to—He is *open to* conviction.

Overcome with sorrow—He was *overcome with* sorrow at his failure.

Overwhelmed with grief—He was *overwhelmed with* grief at his father's death.

Partial to—This judge is *partial to* his favourites.

Polite in manner to strangers—He is *polite in* his behaviour *to* strangers.

Popular with—This officer is very *popular with* his subordinates.

Popular among—He is *popular among* his neighbours.

Possessed of—He is *possessed of* great wealth.

Preferable to—Health is *preferable to* wealth.

Prejudicial to—Such a procedure is *prejudicial to* the interests of the institution.

Prepared for—He is *prepared for* the worst.

Proficient in—He is *proficient in* Mathematics.

Profuse of his money—He is *profuse of* his money.

Profuse in his offers—He is *profuse of* his offers.

Prompt in—He is *prompt in* his answers.

Proper to the occasion—His attitude was not *proper to* the occasion.

Qualified for—He is *qualified for* teaching history and politics.

Quick of understanding—He is *quick of understanding*.

Quick at Mathematics—He is *quick at* Mathematics.

Reconciled to a position with a person—He is *reconciled to* the situation.

Regardless of consequences—He is *regardless of* his opponents.

Related to—He is *related to* me.

Responsible to a person for his actions—I am *responsible to* no one *for* my actions.

Revenge on a person for doing something—He was *revenged on* his enemy *for* the wrong done to him.

Rich in—Pakistan is a country *rich in* minerals.

Satisfied with—He is *satisfied with* his income.

Secure from—He is *secure from* danger.

Secure against—They made themselves *secure against* the attack of enemies.

Sensitive to—She is *sensitive to* both praise and blame.

Silent about—He is *silent about* the question of his marriage.

Similar to—This thing is *similar to* that.

Shocked at—He was *shocked at* her rude behaviour.

Short of—Munir is *short of* money.

Slow of—She is *slow of* hearing.

Slow in—He is *slow in* making up his mind.

Slow at—He is *slow at* your accounts.

Sorry for—I am *sorry for* your sufferings.

Steeped in—A man *steeped in* vice is a nuisance to himself and to the society.

Suited to—His speech was *suited to* the occasion.

Suited for—He is *suited for* the post he has applied for.

Sure of success—He is *sure of* his success in the examination.

Suspicious of—I am *suspicious of* his intentions.

Sympathetic with—He is highly *sympathetic with* the suffering orphans.

Temperate in—He is *temperate in* eating and drinking.

Thankful for past kindness—I am highly *thankful to* you *for* this act of kindness.

Tired of—I am *tired of* doing nothing.

Tired with—He is *tired with* hard work.

True to—He is *true to* his convictions.

Useful for a purpose—This book is *useful for* success in the examination.

Versed in—He is well *versed in* English.

Vexed with a person for doing something—He was *vexed with* me *for* opposing him in the election.

Vexed at a thing—He was *vexed at* my opposition.

Void of meaning—His remarks are *void of* sense.

Wanting in—He is *wanting in* common sense.

Weak of—He is *weak of* understanding.

Weary of—He is *weary of* doing nothing.

Welcome to—You are always *welcome to* my house.

III. Verbs followed by prepositions

Abide by a decision or promise—In a matter of this kind, it is best to *abide by* the decision of the majority.

Abound in—Pakistan *abounds in* minerals.

Abound with—The sea *abounds with* fish.

Absolve from—I am *absolved from* all blame in this matter.

Abstain from—Every one should *abstain from* wine.

Accede to a request—I cannot *accede to* your request.

Accord with—Your present statement does not *accord with* what you said a week ago.

Accuse of—He *accused* him *of* having betrayed his faithful friend.

Acquit of—The magistrate *acquitted* him *of* the charge.

Admit of—Your conduct *admits of* no excuse.

Agree with a person to proposal—He *agreed with* me on this point. He *agreed to* my proposal.

Apologize to a person for rudeness—He *apologized to* him *for* his rude behaviour.

Appeal to a person for help—He *appealed to* the king *for* help.

Appeal against—He *appealed* to the High Court *against* the decision of the Deputy Commissioner.

Approve of—He *approved of* my conduct.

Arbitrate between—He will *arbitrate between* the two contending parties.

Ascribe to—*Ascribe* glory *to* God.

Ask for a thing—He *asked* me *for* a loan.

Ask of or from a person—I *ask of* you this little favour.

Aspire after worldly greatness—Many persons *aspire after*

worldly greatness without knowing what it consists in.

Aspire to some particular object—He *aspired to* the Principalship of this college.

Associate with a person or thing—Don't *associate with* persons of bad character.

Assure of—I *assure* you *of* my sympathy with you.

Atone for a fault—He *atoned* with his life *for* the murder he had committed.

Attain to a high place—At twenty nine he, *attained to* such a position of eminence as no one in the realm had ever reached at forty.

Attend to—You must *attend to* your business.

Attend on—The doctor *attended on* the patient.

Avail oneself of an offer—I shall gladly *avail* myself *of* your kind invitation to dinner.

Avenge oneself on a person—He *avenged* himself *on* his enemies one by one.

Bear with man's impatience—I wish you would *bear with* his impatience in this matter.

Beg pardon of—He *begged* pardon *of* the king.

Beg a person to do something—I *beg* you *to* help me in this matter.

Beg for something for someone—I *beg for* some money *from* you.

Believe in—I *believe in* his honesty and sincerity.

Beware of—*Beware of* spurious imitations.

Borrow of or from a person—He *borrowed from me* Rs.800 two years ago but he has not yet returned the money.

Break into—The thieves *broke into* his house at night.

Break through—He has *broken through* every restraint.

Break bad news to a person—He was obliged to *break* the bad news *to* her.

Break with a person—He has now completely *broken with* his party.

Brood over—He always *brooded over* past grievances.

Buy a thing of a person—He *bought* the watch *of* this shopkeeper.

Buy a thing from a shop—He *bought* the watch *from* Laidlaw, Green & Co.

Call on a person—I will go and *call on* my friend today.

Call for—The matter *calls for* immediate action.

Canvass for—He *canvassed for* votes.

Care for—He did not *care* a bit *for* him.

Catch at—A drowning man will *catch at* a straw.

Caution a person against a danger—He *cautioned* him *against* the danger of his death.

Charge a man with a crime—He was *charged with* treason.

Cheat a man of his money—They *cheated* him *of* his money.

Close with an offer—I have *closed with* (accepted) the offer.

Coincide with—His opinion in this matter does not *coincide with* mine

Come up to—The result has not *come up to* my expectations.

Communicate a thing to a person—He *communicated* the matter *to* his friend.

Communicate with a person on a subject—He *communicated with* the Collector *on* the question of the salt tax.

Compare one thing with another like it—*Compare* this picture *with* that.

Compare to (with things dissimiliar)—Genius has been *compared to* a lighting flash.

Compensate a person for his loss—I will *compensate* you *for* the loss you have sustained.

Compete with a person for a prize—He *competed with* Riaz *for* the first prize in English.

Complain of some annoyance to a person—He *complained to* the Headmaster *of* the monitor's rude behaviour.

Complain against a person—The people *complained against* the new Deputy Collector.

Comply with—I am sorry I cannot *comply with* your wishes.

Concur with a person in an opinion—I *concur with you in* this matter.

Condemn a person to death—The judge *condemned* him *to* death for murder.

Conduce to—Health *conduces to* happiness.

Confer a thing on anyone—The Vice-Chancellor conferred the LL.D. degree *on* the Governor.

Congratulate a person on his success—He *congratulated* me *on* my success in the examination.

Converse with—It is more profitable to *converse with* the learned dead than with the ignorant who are living.

Correspond with something—His statement *corresponds to* mine.

Count on—I have been foolishly *counting on* his support so long.

Count for nothing—He *counts for* nothing.

Craves for or after—He *craves for* happiness.

Crow over—Who does not *crow over* a defeated rival ?

Cure a man of a disease—The

doctor *cured* him *of* his disease.

Dabble in—He *dabbles in* politics.

Dawn upon a person—It *dawned upon* me that I was simply wasting my time and energy.

Deal by—He *deals* honestly *by* his followers.

Deal with—I have *dealt with* him for years.

Deal in—They *deal in* cotton and silk.

Decide on—He has *decided on* the course he will adopt.

Delights in—He *delights in* singing and dancing.

Deliver from—*Deliver* us *from* evil.

Demand a thing of a person—He *demanded* an explanation *of* him for his rude behaviour.

Deprive of—Don't *deprive* him *of* his liberty.

Desist from—I would not *desist from* my attempt though there were great obstacles in my way.

Despair of—He who *despairs of* good is sure to fall into evil.

Deviate from—He has *deviated from* the path of virtue.

Die of disease—He *died of* typhoid.

Die from some cause, as overwork—He *died from* exhaustion. He *died from* the effects of blood-poisoning.

Died by violence—He *died by* shooting himself.

Differ with—I *differ with* you on this point.

Differ from—Your statement *differs* from mine.

Digress from—You have *digressed from* the subject.

Dispense with a man's services—He has *dispensed with* the services of the clerk.

Dispose of—He *disposed of* all his father's property.

Dispute with a person about anything—He *disputed with* his father *about* the distribution of the property.

Divide in half into four parts—*Divide* this loaf either *in* half or *into* four parts.

Dote upon—He *dotes upon* his daughter.

Dream of—All night she *dreamt of* strange things.

Dwell on—He *dwelt* at length *on* the virtues of temperance.

Enjoin on a person—Religion *enjoins on* us to love our neighbours.

Enlist in—He has *enlisted in* the army.

Enlist a person's sympathy in some cause—He has *enlisted* his sympathy *in* the cause of untouchables.

Enter into—He has *entered into* a contract with him.

Enter upon—At twenty he *entered upon* the career of a journalist.

Entrust anyone with a thing—He *entrusted* his clerk *with* this business.

Entrust a thing to anyone—He will *entrust* this business *to* his clerk.

Exact from—He *exacted* a public apology *from* those who had defamed him.

Excel in—No animal can *excel* the fox in cunning.

Exchange one thing for another—I will *exchange* this book *for* another.

Exchange with a person—Will you *exchange* places *with* me ?

Exclude from—He was *exclude from* the list.

Exempt from—He is *exempt* from income-tax.

Exult in a victory over a rival—He *exults in* his victory *over* his rival.

Feel for one in one's trouble—He who does not *feel for* me *in* my trouble is not my friend.

Flirt with a person—She has been *flirting with* him all the week.

Fly at—Finding a stranger the dog *flew at* him.

Fly into—He *flew into a* rage when he learnt of his disobedience.

Free from—He is *free from* blame in this matter.

Get at—Try to *get at* the fact in this matter.

Get over—He will be able to *get over* his appointment in time.

Glance at—He *glanced at* the papers.

Glance over—He *glanced over* the letter.

Grapple with—Difficulties are formidable only until they are *grappled with.*

Grasp at—The dog in the fable *grasped at* the shadow and lost the substance.

Grieve at—He *grieved at* my failure.

Grieve for a person—I *grieve for* my friends who have been involved in this calamity.

Grumble at—He *grumbled at* his wretched lot.

Guard against—You must *guard against* this danger.

Hear of an event—He *heard* with extreme sorrow *of* his failure in the examination.

Hesitate at—She *hesitates at* nothing to carry out her policy.

Hinder from—I was *hindered from* going there.

Imports goods into a country from a country—Cotton is *imported into* England *from* Pakistan.

Impress an idea on a person— He *impressed* this idea *on* him in a wonderful manner.

Impute motives to a person— Do not *impute* motives *to* him in this action.

Inform a person of a thing— He *informed* him *of* his failure in examination.

Inform against a person— They *informed against* him to the police.

Inquire into a matter—We must *inquire into* this mysterious affair.

Inquire of person about some matter - He *inquired of* the servant *about* the theft.

Insists on—He *insists on* going there.

Interfere with a person in some matter - Why do you *interfere with* me *in* every household matter ?

Introduce a man to someone— He *introduced* me *to* all his friends.

Introduce into—At last he *introduced* her *into* high society.

Intrude upon—It was bad for him to have *intruded upon* his friend's privacy.

Invest money in some project —He has *invested* all his money *in* the new shop.

Invest a man with authority— The government has *invested* him *with* full magisterial powers.

Involve a man in debt - Gambling and speculation *involved* him *in* debt.

Jest at—He who *jests at* another's misfortunes is a callous creature.

Join in—He *joined in* the game.

Judge of something by something—We *judge of* a man's character *by* his actions.

Jump at an offer - Any other man would have *jumped at* (eagerly accepted) such an offer.

Jump to a conclusion - He naturally *jumped to* the conclusion that she was mad.

Keep to—*Keep to* the point, please.

Kick against—If you *kick against* (resist) authority like this, you are sure to come to grief.

Kick at—He *kicked at* (scornfully rejected) the offer of marriage.

Labour under—He is *labouring under* (suffering from) a delusion in this matter.

Labour for - He has been *labouring* long *for* the public good.

Labour at a subject - He is *labouring at* (making slow and painful progress) his Latin.

Labour in - He has been *labouring in* a good cause.

Lament for—It is useless to *lament for* the dead. You do wrong to the dead, if you *lament for* them.

Lay before—I shall *lay* bare all the facts *before* the Court.

Lay a sin at one's door—You are not just in *laying* this sin *at* my door.

Lay under—He has *laid* me *under* a great obligation by rendering me this service.

Lead to—This road *leads to* Lahore.

Level to (or with)—This invaders *levelled* this beautiful city *to* (or *with*) the ground.

Level at—The hunter *levelled* his gun *at* the stag.

Listen to—He *listened to* all my complaints before delivering judgment.

Listen for—We *listened* in vain *for* the expected bugle.

Live for—He *lives for* the sake of others.

Live by—He *lives by* honest labour.

Live on—He *lives on* a small income.

Live within—He *lives within* his means.

Look after—I hope that in my absence you will *look after* the business.

Look at a person or thing—He *looked at* the juggler with a dubious glance.

Look for—With so little industry you need not *look for* (expect) success. He *looked for* the lost watch (searched).

Look into—I have carefully *looked into* (examined closely) this matter.

Look over—He *looked over* (examined curiously) the accounts.

Make away with—The servant has *made away with* (stolen and carried off) my watch.

Make for—Education *makes for* (conduces to, has a tendency to produce) good citizenship.

Make of—I have not been able to *make* any meaning *of* this letter.

Marry one person to another—They *married* her *to* Nadeem.

Meddle with or in—He always *meddles* unnecessarily *with* other men's business.

Meditate on—He *meditated* hard *on* the subject and then acted.

Meet with—The bill will *meet with* serious opposition in Parliament.

Mourn for—Do not *mourn for* the dead.

Murmur at or against anything—They *murmured at* the treatment meted out to them. We should not *murmur against* the wise dispensations of God.

Muse upon -He *mused upon* the beauties of nature for hours together.

Object to—He does not *object to* my plan of action.

Occur to—It *occurred to* him that it was useless to waste more energy and time.

Offend against—You have *offended against* good taste.

Officiate for a person—He *officiated for* the headmaster in his place for a month or two.

Operate upon—At last the surgeon *operated upon* the patient.

Part from—It was hard for the dying mother to *part from* her little children.

Part with—He will not easily *part with* his money.

Partake of—He *partook of* the rich food placed before him.

Participate with a person in something—I cannot *participate with you in* this fooling.

Pass for—He *passed for* a clever man.

Pay for—He *paid for* his folly (suffered).

Perished by the sword—Many rebels have *perished by* the sword.

Perish with cold—In the icy regions many *perish with* cold and hunger.

Persevere in—He *persevered in* his mission in spite of opposition from all quarters.

Persist in—He *persisted in* following his course of action.

Play upon—He *played upon* the guitar. (We also say : 'He played the harmonium.')

Play with—He *plays* tricks *with me*.

Point to a conclusion—All these things *point to* but one conclusion.

Ponder on or over a subject—He *pondered* hard *on* the subject of his marriage.

Possess oneself of something—He *possessed* himself *of* his wealth.

Pray for—He *prayed for* mercy.

Preference thing to another—I *prefer* health *to* wealth.

Prejudice any one against some person or thing—He *prejudiced* him *against* his brother.

Prepare for—I am *prepared for* the worst.

Preside at, over—He *presided over* the meeting.

Prevail on a person to do something—He *prevailed on* (persuaded) his friend to abandon his plan.

Prevail against or over an adversary—He *prevailed over* (or *against*) all his apponents.

Prevent from—He *prevented* me *from* doing such an ignoble thing.

Prey upon—This fear *preyed* constantly *upon* her mind.

Pride himself on a thing—He *prides* himself *on* his high birth.

Proceed against—The police *proceeded against* (prosecuted) the criminal.

Prohibit from—He *prohibited* me *from* going there.

Protect from—This charm will *protect* you *from* all harm.

Provide for—Parents have to *provide for* their children.

Provide against—A wise man will *provide against* a rainy day.

Provide myself with—I want to *provide* myself *with* a wrist watch.

Quarrel with someone over or about something—The two brothers *quarrelled with* each other *over* the price of the book.

Rail at or against—He *railed against* the magistrate.

Reason with a person—*Reason with* the puffigate man and, if possible, convine him of his errors.

Reason about something—*Reason* not *about* things which are above your understanding.

Rebel against—The soldiers *rebelled against* the king.

Reckon on—I *reckon on* (confidently expect) your support.

Reckon with—He *reckoned with* (took into account) the difficulties of his undertaking.

Reconcile to—I must *reconcile* myself *to* my heart.

Reconcile with—He is *reconciled with* his enemy.

Refer to—He *referred* the matter *to* the District Magistrate.

Refrain from—He could not *refrain from* shedding tears.

Rejoice at—He *rejoiced at* the success of his friend.

Rejoice in one's success—He *rejoiced in* his own success.

Relieve from—*Relieve* me *from* my anxiety by dropping me a line.

Relieve of—I was *relieved of* my pain by this medicine.

Rely on a person or thing—I fully *rely on* your support.

Remind a person of a thing—He *reminded* him *of* his promise.

Remonstrate with a person—He *remonstrated with* him concerning this matter.

Remonstrate against—He *remonstrated against* the injustice.

Repent of—He *repents of* his rudeness.

Repose on a bed—He *reposed on* a bed of roses.

Repose confidence in a person—I *repose* confidence *in* my uncle.

Require something of a person—I *required* a service *of* him.

Resolve on a course of action—He *resolved on* going there.

Rest with—It *rests with* a person to do as he thinks best.

Revel in vice—He has been *revelling in* drinking and gambling.

Revenge oneself on someone for something—He *revenged* himself *on* his enemy *for* the wrong done to him.

Reward a person with something for some service done—He *rewarded* the knight *with* a purse of gold *for* the services he had rendered to this country.

Rule over—He *ruled over* his people with an iron hand.

Run after—The majority of people *run after* pleasure in life.

Run at—He *run at* (attached) the enemy with all his force.

Run into—Do not allow yourself to *run into* debt.

Run over—Will you *run over* (go quickly over) this account ?

Run through—He has *run through* (wasted, exhausted, squandered) all his fortune.

Save a person or thing from harm—This charm will *save* you *from* all *harm*.

Scoff at—Foolish people *scoff at* religion.

Search for something—We *searched for* the lost book everywhere.

Search into—The police *searched into* (carefully examined) the whole case.

See through—I can now *see through* (understand) his game.

See after or for—We all *seek for* happiness in life.

Sentence a man to—The judge *sentenced* him *to* five years' rigorous imprisonment.

Set about—*Set about* (commence) your work at once.

Set upon (attack)—They *set upon* him and forced him to retire into a jungle.

Show a person over a house—He *showed* the visitor *over* the house

Side with a person in a dispute—He *sided with* me in the dispute over the book.

Smart under—He is *smarting under* a sense of wrong.

Smile at a person's threats—He *smiled at* his foolish threats.

Smiled on a person—Fortune *smiled on* (favoured) him,

Snap at—The dog *snaped at* the old beggar.

Speak of a subject (briefly)—He *spoke of* his misfortunes to his friends.

Speak on a subject (at greater length)—He *spoke on* the Caste System for about an hour.

Stand against—He stood alone *against* many assailants.

Stand by—I will *stand by* you in your troubles.

Stick at—He *sticks at* nothing to fulfil his ambition.

Stick to—Do you generally *stick to* your opinion ?

Stoop to—I cannot *stoop to* such meanness.

Strike at—He *struck at* the dog with all his might.

Submit to—You must *submit to* authority.

Subscribe to—He *subscribed* liberally *to* the Flood Relief Fund.

Succeed to—He *succeeded to* his father's property.

Succeed in—He *succeeded in* his mission.

Supply a thing to a person—We should supply food and clothing *to* the orphans

Supply a person with a thing—He should *supply* the orphans *with* food and clothing.

Sympathise with person in his troubles—He who does not *sympathise with* me *in* my troubles is not my friend.

Take after—She *takes after* (resembles) her mother.

Take for—They *took* him *for* a stranger.

Take to—He has *taken to* drinking and gambling.

Take upon oneself to do a thing—He *took upon himself* to convince the king of his mistake.

Talk of or about an event—He *talks of* going there.

Talk over a matter—We will *talk over* (discuss) the matter at leisure.

Talk to or with a person—I will *talk to* him about you.

Tamper with—He *tampered with* the accounts.

Think of or about anything—What does he *thinks of* him, or *about* his behaviour ?

Think over—*Think over* this matter at leisure.

Throw at—Those who live in glass houses should not *throw* stones *at* others.

Tide over—By patience and preservance, we will be able *to tide over* all difficulties.

Touch upon—He did not even *touch upon* (briefly allude to) this topic.

Trample upon—Do not *trample upon* the rights of others.

Treat of—This book *treats of* the evils of early marriage.

Trifle with—He has been *trifling with* her affections.

Triumph over—You will *triumph over* all obstacles in the long run.

Trust in—*Trust in* God and do the right.

Trust to man's honesty—He *trusted to* his honesty.

Trust a man with money—I would not *trust* such a man *with* my money.

Turn to a friend for help—He *turned to* his friend *for* help.

Venture upon an undertaking—It is rash to *venture upon* such a project.

Vie with—Rich merchants *vie with* one another in displaying their best wares at the time of Eid.

Wait on—He *waited on* me.

Warn a person of danger—They *warned* me *of* the coming danger.

Warn a person against some one—He *warned* me *against* my enemy.

Wish for—I *wished for* rest.

Work at—He is *working at* Mathematics.

Work for small pay—If you *work for* small pay, you will not be respected by your employers.

Wrestle with an adversary—He *wrestled with* his adversary and brought him to his knees.

Yearn for—Pious men *yearn for* God.

Yield to—Never *yield to* temptations.

———

MISCELLANEOUS WORDS

Advance in, of : He has made no advance in History.
They have helped us in the advance of knowledge.

Arrival at, in : His arrival at the railwaystation was announced by the beat of drum.
I heard about his arrival in Pakistan.

Association for, with "American Association for the Advancement Science' has published the journal.
Self-denied is a kind of holy association with God.

Competition for, with The competition for the appointment will be severe.
No man presumes to stand in competition with you.

Decision of, on : He appealed against the decision of the High Court.
The decision on that case was pronounced by the judge.

Respect for, of : to He has no respect for you.
In respect of age, he is senior to me.
With respect to the question, I have not made up my mind.

Accurate in : He is accurate in his calculations.

Adjacent to : His field is adjacent to the highway.

Ashamed of, to : He looked ashamed of his folly.
I am ashamed to beg.

Averse from, to : They were averse from declaring war against the enemy.
He was averse to the life of camps.

Blind of, to : He is blind of his left eye.
He is blind to his own defects.

Bound by, for, in : He is bound by a contract.
This ship is bound for Karachi.
He is bound in honour to pay your debt.

Concerned at/ about, for, in :	She is quite concerned at her mother's illness.
	Mother was concerned for my safety.
	These two men are concerned in the business.
Convinced of :	I am not convinced of the truth of your statement.
Customary for :	It is customary for the Hindus to burn the dead.
Derogatory to :	Such a fault is derogatory to his reputation.
Disgusted at, with :	I am disgusted at this mistake. I am disgusted with him.
Disqualified for, from	He is disqualified for this post. He is disqualified from competing.
Enraged at, with :	She was enraged at his rude behaviour. The dog was enraged with his master.
Excused for, from :	I was excused by the teacher for my fault. He was excused from attendance.
Impatient at, for, of ;	He is impatient at the unexpected delay. I am imptient for the arrival of my friend.
	She is impatient of my restraint.
Incapable of :	He is incapable of doing this work.
Incidental to :	He had to face trials incidental to married life.
Indicative of :	His harsh words are indicative of his anger.
Insensible to :	He is insensible to pain.
Possessed of, with :	He was possessed of wealth. She was possessed with anger.
Productive of :	The victorian age was productive of great men.
Provident of :	I am provident of my money.
Prone to :	He is prone to mischief.
Steeped in :	The poor are steeped in misery.
Victorious over :	Babar was victorious over Lodhi in the first battle of Panipat.
Admonish against, for, of, :	She was admonished against the danger. He was admonished for his faults.
Allure from, to :	Nothing could allure him from the right path.

	Young children should be allured to learning by gentleness and love.
Amuse at, with :	We were amused at his joke. He amused himself with a camera.
Answer to, for :	We are to answer for our actions to God.
Apply for, to :	I have applied to my department for a loan.
Bargain for, with. :	I bargained with him for this book.
Charge to, with :	I charged this sum to him. The master charged him with theft.
Concur in, with.	He concurred with me in this matter.
Consist in, of :	Happiness does not consist in riches. Man's life consists of seven stages.
Convert into, to	The room was converted into a worship. He was converted to Islam.
Devolve on/ upon :	All the responsibility devolved upon me.
Fail in, of :	I failed in my attempt. I failed of my purpose.
Implicate in :	He was implicated in the conspiracy.
Improve upon :	He improved upon the design supplied to you.
Invest in, with :	His money is invested in stocks. He has been invested with a title.
Proceed against, from :	I am compelled to proceed against him in the court for the recovery of this debt. It proceeds from policy, not love.
Result from, in :	Peace of mind results from life of purity. This measure will result in benefit.
Sever from, under :	Sea severes England from France. The rope severed under the strain.
Share in, with :	He shared in my joys and sorrows. He shared a room with his friend.
Wait at, for :	He waits at your table. I shall wait for you at my house.

EXERCISE NO. 1

Make sentences to show ths difference in the meaning of

five of the following pairs of words :—

1. think of ; think in.
2. taste for ; taste of.
3. advancement in ; advancement of.
4. use of ; use for.
5. pleased to ; pleased with.
6. moved with ; moved to.
7. polite to ; polite in.
8. look after ; look at.

EXERCISE NO. 2

Write sentences to show the difference in the meaning of *five* of the following pairs of words :—

1. accountable to ; accountable for.
2. angry at ; angry with.
3. responsible to ; responsible for.
4. competition with ; competition for.
5. stand against ; stand by,
6. consideration for ; consideration of.
7. possessed with ; possessed of.
8. traffic in ; traffic with.

EXERCISE NO. 3

Bring out the difference in the meaning of *five* of the following pairs of words :—

1. application to ; appplication for.
2. care for ; care of.
3. bargain with ; bargain for.
4. nomination of ; nomination to.
5. cause for ; cause of.
6. quarrel with ; quarrel between.
7. use in ; use for.
8. claim on ; claim to.

EXERCISE NO. 4

Fill up the blanks in the following sentences with appropriate prepositions :—

1. He felt the greatest abhorrence——falsehood.
2. This house abounds——rats.
3. Cowardice has affinity——falsehood.
4. I agree——your offer.
5. He confided——his ministers.

6. He is conversant——politics.
7. He is deaf——my prayers.
8. He died——hunger.
9. What business are you engaged——?
10. The two brothers fell——with each other.
11. I agree with——views expressed——this book.
12. He was now boiling——anger.
13. He went out of the room, with the priest——his heels.
14. Wipe——the stain.
15. She was not an unpleasant object to dwell——.
16. He looked me——the face
17. I loved him——my whole soul.
18. The valley was flooded——a grey reflection.
19. This ribbon is different——the one I bought yesterday.
20. I disapprove——his behaviour.
21. The colour of the windows failed to correspond——the decorations.
22. Here is something——us all.
23. His sober and constructive leadership enabled Pakistan to tide——many a crisis threatening her very existence.
24. The best course——us is to follow the path——unity, faith and discipline, as laid down——the Quaid-e-Azam.

EXERCISE NO. 5

Fill up each blank with the proper preposition :

1. Be careful to guard—danger. (From, against.)
2. Is she connected—this new scheme ? (In, with.)
3. The warrior is pleased—his new sword. (By, with.)
4. Your friend rejoices—your prosperity. (For, in, at.)
5. My friend readily complied—request. (To, with.)
6. It is time for you to go—the railway station. (On, to.)
7. The bereaved father was overwhelmed—grief. (By, with.)
8. The Romans triumphed—the Greeks. (Upon, over).
9. I am persuaded—the truth of your statement. (For, of.)
10. She murmured—the treatment she received. (For, at.)
11. She deprived her husband—all he had. (From, of.)
12. He warned his pupils—listening to obscene songs. (From, against.)
13. Education is productive—good. (For, of.)

14. She has great influence—him. (Upon, over.)
15. She extorted a very humiliating confession—him. (Out of, from)
16. The reasons you assign for her contract are contrary—common sense. (With, to.)
17. This man is blind—one eye. (In, of.)
18. My friend is offended—me. (Again, with.)
19. I can read this passage—the light of the moon. (From, by).
20. Please send your letter—my address in Lahore. (On, to.)
21. Is it true that you have dislike—ethics? (Against, to).
22. —hearing this statement, they were very much surprised. (By, on.)
23. Profiting—my brother's suggestion I modified my plan. (From, by.)
24. I am astonished—his ignorance. (By, at.)
25. The artist took pains—his picture. (On, with).

EXERCISE NO. 6

Correct any mistake in the use, insertion or mission of prepositions in the following sentences :

1. She insisted to go there, though her husband cautioned her on it.
2. One evening in my walk I came at a most lovely spot.
3. Trust in God and He will protect you of all harm.
4. The nurse took part with the child's activities.
5. You should admonish to her to be more careful in her behaviour.
6. Do not trouble yourself for the worries and anxieties of life.
7. Energy is a marked feature in the English character.
8. I like to listen the song of the nightingale at the evening.
9. I want to fell that I can in all times rely your word.
10. She closely resembles to her brother in appearance.
11. Refrain to tell lies and not persist to do evil.
12. I hope he has been successful to get an appointment.
13. I have a great desire for being a professor.
14. Do you know if there is a house for letting in the neighbourhood ?

15. I hope to reply your criticisms to-morrow.
16. We were discussing in regard to this matter for a long time.
17. Travel affords a man with many experiences.
18. She was sitting in company with her friends.
19. In vain he searched after an answer for the question.
20. He was honourably acquitted from the charge.
21. The matter was dragged in the court.
22. He tried to save her, but of no purpose.
23. Sadly she took leave from her children.
24. I called into mind our long-standing friendship.
25. This matter must be considered in every point of view.

14

"*Verbs with Prepositions and Particles*"

"ACT"

1. Act upon (1) (affect اثر ڈالنا).
   Excessive labour acts upon our health.
   (2) (rely upon اعتماد کرنا).
   Acting upon the information, I went there and secured the job.

2. Act on (carry out عمل کرنا).
   Rahim acted on my advice.

3. Act upto (act according to کے مطابق کام کرنا).
   The medicine did not act up to my expectation.

4. Act for (act on behalf of کسی کی طرف سے کام کرنا).
   A council acts for his client.

5. Act against (work against).
   He did not act against our interests.

Account and Answer

6 Account for (give a good reason for ; explain satisfactorily وضاحت کرنا ۔ معقول وجہ بتانا).
A treasurer must account for the money he spends.
He was unable to account for the deficit in the firm's bank balance.

7. Admit of (leave room for گنجائش ہونا).
His problems did not really admit of any solution.

8. Allow for (take into account/consideration (کسی چیز کو مدنظر رکھنا).
He missed the target because the wind had not been allowed for.

9. Allow of (permit, leave room for اجازت دینا).
His responsible position allowed of no unseemly behaviour in public.

10. Answer back 1. (speak in a rude manner when being scolded).
When your father scolds you, you should not answer back.
2. (defend oneself).
It is unfair to attack a person in the newspaper when he cannot answer you back.

11. Answer for (be responsible for ذمہ دار ہونا).
Don't forget that one day you will have to answer for your foolish behaviour.

12. Answer to (obey : respond).
This horse answers to the slightest pull on the rein.

13. Attend on/upon 1. (look after دیکھ بھال کرنا).
Two nurses attended night and day on the dying statesman.
2. (accompany ہمراہ ہونا).
The mission was attended upon by many risks.

14. Attend to (tend ; manage ; take care of خیال رکھنا).
If you go out, who will attend to the baby ?

15. Avail against (be of use, be effective - فائدہ مند ہونا مؤثر ہونا).
I am afraid his courage will not avail against his opponent's great strength.

16. Avail of (take advantage of فائدہ اٹھانا).

You should avail yourself of every opportunity to practise your English.

17. Awake from (جاگنا - بیدار ہونا).

He awoke from a sound sleep to find that all his money had been stolen.

18. Awake to (realize محسوس کرنا).

It is time you awoke to the realities of the situation.

19. Argue about (discuss in a controversial way بحث کرنا).

What are you to arguing about ?

20. Argue against (advance arguments to oppose something (کسی چیز کی مخالفت کرنا).

Father argued fiercely against any increase in expenditure for the children's annual party.

21. Argue with (try to persuade somebody to change his mind قائل کرنا).

He is a stubborn man ; he is not to be argued with.

BACK

22. .Back away (move back, retreat پیچھے ہٹنا - پسپا ہونا).

As the men at the bar reached for their guns, the onlookers backed away.

23. Back down (retract, withdraw charges/claims, etc. واپس لینا).

After being confronted with our evidence, the other side had to back down.

24. Back out/out of (withdraw from an undertaking/promise وعدہ سے منحرف ہو جانا).

Once you have given your word, don't try to back out.

25. Back up (give moral/physical support حمایت کرنا).

Riaz backed me up whole heartedly as he always did.

BEAR

26. Bear down (overcome ; conquer غلبہ پانا - فتح کرنا).

After much dogged fighting, our troops bore down all resistance.

27. Bear on/upon (affect ; relate to اثر انداز ہونا).

There are vital decisions that bear upon the happiness of every body.

28. Bear hard/severely on/upon (cause hardship or suffering مشکلات پیدا کرنا).

The latest price increases be ar most severely on people with fixed incomes.

29. Bear out (support ; confirm تصدیق کرنا).

History does not bear out your statement.

30. Bear up (cope ; remain strong in face of hard conditions مشکلات کا بہادری سے سامنا کرنا).

How do they bear up against distress and shock ?

31. Bear with (tolerate ; listen patiently to برداشت کرنا - غور سے سننا).

It is very difficult to bear with a person of violent opinions.

32. Bear down on/upon (move swiftly and threateningly to-ward تیزی سے جھپٹنا).

The kite was bearing down upon us at a great speed.

BEAT

33. Beat down (make somebody reduce the price he first asked قیمت کم کرنا).

He wanted sixty thousand rupees for his car, but I managed to beat him down to fifty thousand.

34. Beat down on (shine with intense heat بڑی شدت سے چمکنا).

The sun heat down on our necks and backs.

35. Beat off (repulse, throw back پسپا کرنا).

All their attempts to break into our position were beaten off.

36. Beat up (beat severely with fists پٹائی کرنا).

The bank manager received a severe beating-up in last night's raid.

BLOW

37. Blow down (knock down نیچے گرا دینا).
The gale raged all night and blew down a big tree.

38. Blow into (come/arrive in a noisy way شور مچاتے ہوئے آنا).
He blew in for a chat on his way home.

39. Blow out (go out ; put out بجھ جانا - بجھا دینا).
Someone opened the door and the lamp blew out.

40. Blow over (cease to excite feeling ; die down کسی معاملے کا ٹھنڈا پڑ جانا).
The scandal will blow over in a few days.

41. Blow up (1) (lose one's temper طیش میں آ جانا).
I'm sorry I blew up at you this morning.
(2) (Smash to pieces تباہ کر دینا).
Our home was blown up by enemy action.
(3) (exaggerate مبالغہ آرائی سے کام لینا).
His abilities as an actor have been greatly blown up by the newspapers.

BOW

42. Bow in/into (welcome a visitor/customer with low bows استقبال کرنا).
She was bowed into a taxi.

43. Bow out (give up a prominent position).
He bows out at the end of a distinguished career in cricket.

BREAK

44. Break away (1) (leave or escape suddenly فرار ہو جانا).
The prisoner broke away from his guards while being taken to another gaol.
(2) (cut one's ties or links تعلقات توڑ لینا).
He has broken away from his family.

45. Break down (1) (knock/smash to the ground مسمار کر دینا).
Firemen had to break down a wall to get to families trapped on the ground floor.

(2) (collapse ختم ہو جانا).
Negotiations between the two groups have broken down.

(3) (become disable/useless خراب ہو جانا).
The engine broke down.

(4) (suffer a physical or mental weakening صحت وغیرہ بگڑ جانا).
His health broke down because of over-work.

(5) (be overcome by emotions جذبات سے مغلوب ہو جانا).
She broke down when she heard the news of her son's death.

(6) (overthrow by force ; suppress کچل دینا).
He was shrewd enough to break down all resistance.

46. Break in (1) (enter a building by force زبردستی داخل ہو جانا).
He broke in and stole my money.

(2) (to interrupt مداخلت کرنا).
He broke in with some ideas of his own.

(3) (bring under control ; teach to obey سدھانا).
He broke in a shrewish wife.

47. Break into (to enter by force زبردستی گھس جانا).
His house was broken into last week.

48. Break in on/upon (interrupt ; disturb خلل ڈالنا).
A sudden noise from outside broke in upon his day-dream.

49. Break off (1) (to become separated ; separate - الگ ہو جانا جدا کر دینا).

He broke off a piece of chocolate and offered it to me.

(2) (to end abruptly ; discontinue یک لخت منقطع کر دینا).

He broke off the pursuit.

(3) (pause in one's work ; take a break کام میں وقفہ دینا).

The whole cast broke off for tea in the middle of reharsals.

(4) (stop talking بات ختم کر دینا).

He broke off as his wife came out of her room.

50. Break out (1) (start suddenly or violently اچانک شروع ہونا).

A fire broke out in the godown last night.

(2) (suddenly begin to express strong feelings شدید جذبات کا اظہار کرنا).

He broke out in a rage of sobs and curses.

51. Break out on (appear suddenly upon اچانک نمودار ہونا).

A mass of sohes had broken out on her leg.

52. Break through (1) (penetrate گھس جانا).

Thieves broke through a wall to get at the safe.

(2) (appear from behind نکلنا - ظاہر ہونا).

At half past eleven the sun broke through.

53. Break up (1) (disintegrate ; shatter ٹوٹ پھوٹ جانا).

The ship struck against a rock and broke up.

(2) (disperse منتشر ہو جانا/ کر دینا).

The police broke up the mob.

(3) (dissolve ; come to an end ختم ہو جانا).

Their marriage broke up last year.

54. Break with (sever links with somebody تعلقات ختم کرنا).
He has broken with his family ; they cannot agree over his choice of a wife.

BRING

55. Bring about (cause to happen معرض وجود میں لانا).
No miraculous change can be brought about in society over-night.

56. Bring around/round (convert somebody to one's own point of view ہم خیال بنانا).
He knows how to bring his father round.

57. Bring down (1) (cause to fall from the sky by destroying نیچے گرا لینا).
Several air-crafts were intercepted and brought down.
(2) (reduce ; lower کم کرنا).
The government is trying to bring down the prices of basic commodities.

58. Bring forth (produce ; yield لانا).
He has brought forth a sparkling new suggestion to improve the situation.

59. Bring home to (make somebody realize a fact احساس دلانا).
The speaker is trying to bring home to people the serious risks of smoking.

60. Bring in (to produce as profit ; to earn منافع دینا).
The sale brought him in a huge profit.
He brings in one thousand rupees a week.

61. Bring off (rescue جان بچانا).
The life-boat brought off the crew of the sinking ship.

62. Bring out (1) (help to lose shyness).
She is a retiring sort of girl ; but her husband is trying to bring her out.
(2) (introduce in the market ; publish متعارف کرانا).
They are bringing out a new dictionary next week.

(3) (reveal ; make clear or explicit واضح کرنا).
The meaning of the poem was admirably brought out.

63. Bring round (cause to regain consciousness ہوش میں لانا).
He fainted in the heat but was soon brought about.

64. Bring round to (to direct discussion etc., to something new).
He brought the discussion round to his favourite subject.

65. Bring through (save ; be responsible for one's survival جان بچانا۔ حفاظت کرنا).
Cool heads will bring us through this crisis.

66. Bring under (subdue ; bring under control قابو میں لانا).
The rebels were quickly brought under.

67. Bring up (1) (teach ; persuade سکھانا).
He brought up his son to stand on his own foot.

(2) (rear پرورش کرنا).
If children are badly brought up, they behave badly.

BRUSH

68. Brush aside. (1) (push to one side ایک طرف ہٹا دینا).
The enemy column brushed aside our defence and advanced forward.

(2) (disregard کوئی اہمیت نہ دینا).
They brushed aside my proposal.

69. Brush down to (to scold سخت سست کہنا).
The games master gave him a good brushing down.

70. Brush off (to remove with a brush صاف کرنا).
I cannot brush the dirt off.

71. Brush up (revise or practise a skill in order to be proficient in it اعادہ کرنا۔ مشق کرنا).
You will have to brush up you history of art if you want a job in museum.

CALL

72. Call for (demand require مطالبہ کرنا).
The occasion calls for prompt action.

73. Call forth (bring out ; cause to appear).
The war of 1965 called forth the best in the character of the Pakistani people.

74. Call in (request/order the return of something کسی چیز کی واپسی کا کہنا).
The librarian has called in all the books.

75. Call off (cancel ; abandon ترک کر دینا).
The strike was called off.

76. Call on/upon (1) (make a short visit to مختصر ملاقات کرنا).
Our representatives will call on you in the course of next week.
(2) (to appeal).
I called upon him to keep his promise.

77. Call out (to summon طلب کرنا).
Troops had to be called out to control the situation.

78. Call up (communicate by telephone ٹیلی فون کرنا).
I tried to call you up last night, but no one answered the phone.

CARRY

79. Carry away (1) (take, remove by overwhelming force بہا کر لے جانا).
Several houses in the village were carried away when the swollen river suddenly changed its course.
(2) (cause to lose self control).
He was carried away by his enthusiasm.

80. Carry back (take back in the memory یاد دلانا).
The sound of seagulls carried me back to my childhood holidays at the seaside.

81. Carry off (1) (seize and bear away اٹھا کر لے جانا).
The eagle swooped and carried off a chicken.

(2) (win جیت لینا).
The visiting team of athletes carried off most of the medals.

82. Carry on (continue جاری رکھنا).
It is difficult to carry on a conversation at a noisy party.

83. Carry out (1) (do as required or specified سرانجام دینا).
He failed to carry out his promise.

(2) (perform ; conduct).
He carried out an experiment in the laboratory.

84. Carry through (1) (complete ; pursue to completion پایۂ تکمیل کو پہنچانا).
Having made a promise, you must carry it through.

(2) (help through difficulties مشکلات میں مدد دینا).
Their courage carried them through.

CAST

85. Cast about (try to find solution/device/means (of escape حیلہ سازی کرنا).
He cast about in his mind for some plausible excuse for not turning up in the meeting.

86. Cast aside (throw off ; discard علیحدگی اختیار کر لینا).
As soon as he inherited his father's fortune, he cast his old friends aside.

87. Cast off. (1) (remove ; take off اتارنا).
He cast off his clothes and dived into the cool water of the lake.

(2) (abandon, reject چھوڑ دینا ۔ مسترد کر دینا).
When he grows tired of a woman, he casts her off like an old coat.

88. Cast out (expel, drive away نکال باہر کرنا).
The old animals were cast out from the herd.

CATCH

89. Catch on (understand سمجھنا).
He is not very quick at catching on, is he ?

90. Catch on with (become popular or fashionable مقبول ہونا).
Our suggestion did not catch on with the committee members.

91. Catch up on (overtake ; defeat ; change a person's outlook or way of life).
I think his past is beginning to catch up on him.

92. Catch up with (reach the name stage).
He is working hard to catch up with others.

CHEAT

93. Cheat at (play unfairly کھیل میں دغا بازی سے کام لینا).
He was asked to resign from the club when he was discovered cheating at cards.

94. Cheat of (prevent from enjoying).
The cat was cheated of its prey by the warning cries of the parent birds.

95. Cheat out of (prevent from having by unfair means محروم کرنا).
The poor child was cheated out of his inheritance.

CLEAR

96. Clear away (remove objects in order to leave a clear place جگہ/راستہ صاف کرنا).
I shall clear these dishes away.

97. Clear of (declare to be free from ; observe from بری الذمہ قرار دینا).
The signalman was cleared of all responsibility for the railway accident.

98. Clear off (1) (run away فرار ہو جانا).

When the man saw the policeman, he cleared off as fast as his legs could carry him.

(2) (pay debt, etc., قرض وغیرہ ادا کرنا).

He is trying hard to clear off his debt.

99. Clear out of (leave quickly).

You'd better clear out of here before you cause any more trouble.

100. Clear up (1) (remove doubt etc.)

I have decided to go and see him and get the point cleared up.

(2) (become fine/pleasant خوشگوار ہو جانا).

The weather was bad early this morning but it cleared up before ten o'clock.

COME

101. Come about (to happen ; take place واقع ہونا).

Can you tell me how the accident come about ?

102. Come across (1) (find/meet by accident اتفاقیہ مل جانا).

I came across an old photograph of mine when I was looking for my lost book.

(2) (be understood, heard).

The preacher spoke for a long time but I am afraid his meaning did not come across.

103. Come along (1) (arrive ; turn up (پہنچنا))

He went to America whenever the chance came along.

(2) (make progress ترقی کرنا).

My son has begun to come along very well in physics.

104. Come around/round (agree ; change one's attitude اتفاق کرنا).

He is opposed to our ideas at present, but in time he will come around.

105. Come at (1) (attack حملہ کرنا).
The crazed man came at me with a meat-axe.
(2) (reach ; ascertain).
The purpose of official inquiry is to come at the true facts.

106. Come away (become detached علیحدہ ہو جانا).
I pulled the rotten wood and it came away without difficulty.

107. Come by (receive/obtain without/with effort ہاتھ لگنا).
I hope you came by all that money honestly.

108. Come down (1) (collapse ; drop fall نیچے گر جانا).
I took out just one screw and the whole thing came down.
(2) (be reduced کم ہو جانا).
Prices are much more likely to go up than to come down.

109. Come down on (rebuke ; criticize severely - جھڑکی دینا تنقید کرنا).
The police-officer came down on the sergeant like a ton of bricks.

110. Come down to (reach ; be passed on to).
These stories come down to us from our forefathers.

111. Come of (be descended from تعلق رکھنا).
He comes of a very good family.

112. Come home to (become painfully clear).
It eventually came home to the people that the war would be long and bloody.

113. Come in (1) (become fashionable عام رواج میں آنا).
Do you know exactly when wigs first came in, in this country ?
(2) (gain power اقتدار میں آنا).
When the present government came in, the country was in a difficult situation.

114. Come in for (attract, be the object of).
The young artist's pictures came in for a great deal of attention.

115. Come in on (join, have a share or part it شامل ہونا).
If you want to come in on the venture, you must decide quickly.

116. Come off (1) (fall from نیچے گر جانا).
He came off his horse when it refused to take a fence.
(2) (become detached علیحدہ ہو جانا).
When I lifted the jug up, the handle came off.
(3) (take place).
His marriage comes off next Friday.
(4) (be successful کامیاب ہونا).
The attempt to rob the mail-train did not come off.

117. Come on/upon (encounter ; find ملنا).
Many misfortunes came upon us during that harsh winter.

118. Come out (1) (blossom پھولوں کا کھلنا).
The roses have come out early this year because of the mild winter.
(2) (appear ; become visible نمودار ہونا).
The child loved to watch the stars come out at night.
(3) (be disclosed, revealed ظاہر ہونا).
This news has just come out.

119. Come over (1) (visit ملاقات کرنا).
If you can get leave, please come over this week end.
(2) (overtake ; seize گرفت میں لے لینا).
A fit of stubborness came over him and he refused to work.
(3) (change one's allegiance وفاداری بدل لینا).
He is a man of principle ; he can never come over to us.

120. Come round (1) (arrive of a periodical event or occasion).
The Common-wealth Prime Minister's Conference comes round next month.
(2) (regain consciousness ہوش میں آنا).
He fainted because of intense heat, but came round soon.

121. Come through (1) (recover from a serious illness ; survive صحت یاب ہونا).
With such a weak heart, he was lucky to come through.
(2) (make communication with somebody بات چیت کرنا).
I was just leaving the office when Rahat came through on the phone from London.

122. Come to (recover consciousness ہوش میں آنا).
When he come to, he could not, for a moment, recognize his surroundings.

123. Come up (appear above soil پھوٹنا).
The seeds have not come up yet.

124. Come up against (be faced with دوچار ہونا).
Your carefree nature often comes up against the problem of money.

125. Come up with (produce an answer/suggestion).
Some people have an almost uncanny ability to come up with the right answer.

CROSS

126. Cross in (abstract ; oppose مخالفت کرنا).
He is a friendly enough person, so long as you don't cross in his business plans.

127. Cross off (remove something from a list فہرست سے خارج کرنا).
I found that my name had been crossed off the list of players.

128. Cross out (delete something because it is incorrect).
The teacher crossed out much of what the boy had written.

CRY

129. Cry down (belittle ; give little importance کوئی اہمیت نہ دینا).
The opposition cried down every effort of the government to improve the lot of working people.

130. Cry for (weep in an attempt to obtain something).
Don't take any notice of the baby ; he cries for nothing.

131. Cry over (lament ; grieve افسوس کرنا).
These losses have been much cried over, and too seldom made good.

132. Cry up (praise highly بہت زیادہ تعریف کرنا).
Every critic has cried up this young poet.

CUT

133. Cut across (1) (take a short route across).
Whenever the grass was dry, the children would cut across the fields instead of keeping to the road.
(2) (be contrary to متصادم ہونا).
Feeling on the Common Market cuts clean across the normal party loyalties.

134. Cut at (attempt to sever, open or wound with a knife etc.).
He cut desperately at the rope in an attempt to free his foot.

135. Cut away (remove by cutting کاٹ کر الگ کر دینا).
The surgeon cut away the tumour with expert skill.

136. Cut back (reduce کم کر دینا).
Owing to the unfavourable economic climate, the production of the factory has been cut back.

137. Cut down (1) (cause to fall by cutting کاٹ کر گرانا).
The farmer was cutting down a tree.

(2) (deprive of health or life زندگی یا صحت سے محروم کرنا).
He was cut down in the prime of manhood.

(3) (reduce in quantity مقدار میں کم کرنا).
We must cut down our expenses.

138. Cut down on (reduce consumption of کسی چیز کے استعمال کو کم کرنا).
He is trying to cut down on cigarettes.

139. Cut in/into (1) (interrupt بات کاٹنا ۔ مداخلت کرنا).
Don't cut into the story so rudely.

(2) (interfere with).
All this extra homework cuts into his weekends.

140. Cut off (1) (remove by cutting).
The workman had a finger cut off by the machine he was operating.

(2) (interrupt, make unavailable منقطع کر دینا).
The gas supply was cut off.

(3) (isolate الگ تھلگ کر دینا).
The village was cut off by the snow for more than a month.

141. Cut out (1) (stop functioning کام بند کر دینا).
One of the aircraft's engines cut out.

(2) (leave out ; omit نکال دینا).
Let us cut out unimportant details.

(3) (stop doing/using something).
My doctor advised me to cut out tobacco.

(4) (defeat شکست دینا).
He cut out all his rivals in the competition for the best athlete.

142. Cut through (open a way by the removal of obstacles راستہ بنانا).

The escaping prisoners managed to cut their way through the barbed wire round the camp.

143. Cut up (1) (destroy تباہ کر دینا).
The enemy's forces were cut up.
(2) (cause mental torture to ذہنی اذیت دینا).
He was badly cut up by the news of his son's death.
(3) (criticize severely سخت تنقید کرنا).
His latest novel has been cut up by the critics.
(4) (cut into pieces ٹکڑے ٹکڑے کر دینا).
This wood cuts up very easily.

DEAL

144. Deal in (do business in کاروبار کرنا).
He deals in vegetable oils.

145. Deal out (administer ; mete out).
It is the duty of a judge to deal out justice.

146. Deal with (1) (treat ; have relations with تعلقات رکھنا).
This man is difficult to deal with.
What is the best way of dealing with young criminals ?
(2) (be about ; be concerned with متعلق ہونا).
This book deals with the history of Europe.

DIE

147. Die away (recede, become weak/invisible ; fade away).
Her voice died away in stifled sobs.

148. Die down (subside ; become less intense شدت میں کمی آ جانا).
The storm has died down.

149. Die for (badly need or want اشد ضرورت ہونا).
I am dying for a hot drink.

150. Die of (be in an extreme state of).
We are dying of boredom.

151. Die off (die one after another).
The leaves of this plant are dying off.

152. Die out (become extinct معدوم ہو جانا).
Many old customs are gradually dying out.

DRAW

153. Draw away/back (withdraw ; move away پیچھے ہٹنا).
She tried to draw away from his embrace.

154. Draw down (pull down نیچے گرا دینا).
He drew the blinds down to keep out the direct rays of the sun.

155. Draw off (1) (withdraw ; retreat پسپا ہونا).
The enemy drew off as soon as we made a show of superior strength.
(2) (remove ; pull off اتارنا).
He draw his socks off.

156. Draw on/upon (use ; exploit استعمال میں لانا).
Your expert knowledge will be drawn upon increasingly as negotiations proceed.

157. Draw out (become longer دنوں کا بڑے ہونا).
Thank goodness, the days are drawing out again.

158. Draw out of (elicit ; persuade somebody to tell or offer معلومات حاصل کرنا).
They managed to draw out of him a full account of his escape from captivity.

159. Draw up (1) (come to a halt رکنا).
A taxi drew up in front of the house.
(2) (prepare ; compose مرتب کرنا).
A new will was drawn up.

DROP

160. Drop back (be left behind پیچھے رہ جانا).

One of the cars dropped back in the dust with a mechanical defect.

161. Drop in/in on (pay a casual visit).
Some friends dropped in on us for a chat.

162 Drop off (1) (fall into a light sleep or doze).
I felt myself dropping off in the middle of second Act.

(2) (diminish decrease کم ہونا).
The doctor's practice has dropped off.

163. Drop out (cease to compete مقابلہ ترک کر دینا).
Three of the runners dropped out.

164. Drop through (come to nothing ادھورا رہ جانا).
The big scheme he was busy with seems to have dropped through.

FALL

165. Fall about (laugh uproariously بے تحاشہ ہنسنا).
The students fell about when their teacher slipped on the banana skin.

166. Fall apart (disintegrate ٹکڑے ٹکڑے ہو جانا - ختم ہو جانا).
He did what he could to keep the marriage from falling apart.

167. Fall away (desert ساتھ چھوڑ دینا).
His supporters began to fall away.

168. Fall back (retreat ; move or turn back پسپا ہونا).
Our attack was so vigorous that the enemy had to fall back.

169. Fall back on (turn to for support سہارا لینا).
If the men did not respond to a second approach, there were other methods we could fall back on.

170. Fall behind with (lag ; fail to keep level with ساتھ دینے میں ناکام رہنا).
I have fallen behind with my correspondance

171. Fall down on (fail ناکام رہنا).
Don't put him in charge of planning ; he is sure to fall down on the job.

172. Fall for (yield to the charm/merit).
Did he fall for your suggestion ?

173. Fall in (1) (collapse ; give in مسمار ہو جانا).
The roof of the new tunnel fell in.
(2) (expire معیاد ختم ہونا).
As the lease of his old building falls in, it is being pulled down to make way for office blocks.

174. Fall in with (1) (encounter ; meet ملنا).
We fall in with a gang of robbers.
(2) (show support for ; agree to).
He fell in with my views at once.

175. Fall into (acquire ; develop اپنانا).
Don't fall into undesirable habits.

176. Fall off (1) (lessen ; decrease کم ہونا).
There has been a marked falling-off in admissions to the advanced courses.
(2) (worsen ; deteriorate زوال پذیر ہو جانا).
The cooking in this restaurant has fallen off.

177. Fall on (1) (occur ; take place).
His birthday falls on Sunday this year.
(2) (attack حملہ کر دینا).
He fell on his enemy.
(3) (to be incurred by برداشت کرنا).
The full cost of the wedding fell on me.

178. Fall out (happen ; occur پیش آنا).
I was pleased with the way things had fallen out.

179. Fall out with (quarrel with/over جھگڑنا).
He has a knack of falling out with everyone.

180 Fall through (fail ; miscarry نا کام ہونا).
The scheme fell through for want of funds.

181. Fall to (start ; begin آغاز کرنا ۔ شروع کرنا).
I fell to brooding.

GET

182. Get about (1) move from place to place گھومنا ۔ پھرنا).
Considering his age, the old man gets about a great deal.
(2) (circulate ; spread پھیل جانا).
I do not know how such a rumour got about ; there is no truth in it.

183. Get across (1) (offend ; irritate خفا کرنا).
These two men are so different in temperament that they are bound to get across each other.
(2) (communicate ; make clear واضح کرنا).
The comedian did not seem to be able to get his jokes across to his audience.

184. Get ahead (make progress ترقی کرنا).
The girl is going well ahead of the rest of the class.

185. Get on/along with (have a harmonious relationship اچھے تعلقات رکھنا).
My boss and I don't always get on very well.

186. Get at (1) (reach ; gain access to رسائی حاصل کرنا).
The books are locked up ; I cannot get at them.
(2) (criticize ; nag نقص نکالنا).
She is in the habit of getting at her husband for nothing
(3) (influence by improper means).
One of the witnesses has been got at.

187. Get away (manage to escape فرار ہو جانا).
Two of the prisoners got away.

188. Get away with (steal and escape with کوئی چیز چرا کر فرار ہو جانا).
The servant got away with his master's watch.

189. Get by on/upon (survive by means of گذارہ کرنا).
How can he get by on such low wages ?

190. Get down (1) (depress پژ مردہ کرنا).
Don't let this cold weather get you down.
(2) (descend نیچے آنا).
He escaped from the burning building by getting down a ladder.
(3) (write ; note لکھنا).
Did you get the telephone message down ?

191. Get in (arrive پہنچنا).
The train got in five minutes early.

192. Get into (1) (put on).
I cannot get into these shoes.
(2) (acquire).
Don't get into undesirable habits.

193. Get off (1) (dismount ; alight from نیچے اترنا).
He got off the bicycle.
(2) (escape or nearly escape punishment).
He was lucky to get off with a warning.

194. Get off with (become friendly with).
He got off with his girl friend.

195. Get on (make progress ترقی کرنا)
He is sure to get on in life.

196. Get on with (continue جاری رکھنا).
Please, get on with your work.

197. Get out (become known پھیل جانا - مشہور ہو جانا).
I don't know how the secret got out.

198. Get over (1) (recover from stock/illness).
I cannot get over his rudeness.

(2) (overcome غالب آنا).
She cannot get over her shyness.

199. Get round (tackle successfully).
He knows how to get round his father.

200. Get through (1) (be successful in کامیاب ہونا).
He got through the written test.
(2) (be approved منظور ہونا).
The annual budget got through the parliament.
(3) (finish ; complete مکمل کرنا).
They got through a business deal.

201. Get up (1) (rise بیدار ہونا).
What time do you get up ?
(2) (begin to be violent شدت اختیار کرنا).
The wind is getting up.

GIVE

202. Give away (1) (distribute تقسیم کرنا).
The chief guest gave away the prizes.
(2) (reveal ; betray راز افشا کر دینا).
Don't give away my secrets.

203. Give in (1) (surrender ; yield ہتھیار ڈال دینا).
The rebels were forced to give in.
(2) (hand over حوالے کرنا).
Please give in your examination papers now.

204. Give out (1) (be exhausted ختم ہو جانا).
His patience gave out.
(2) (distribute تقسیم کرنا).
He was giving out handbills.

205. Give off (emit خارج کرنا).
The rose gives out sweet smell.

206. Give up (abandon ; relinquish ترک کر دینا).
He gave up his lucrative job in the city.

GO

207. Go about (1) (travel from place to place جگہ جگہ پھرنا).
It is dangerous to go about bare-headed in rain.
(2) (circulate ; be current گردش کرنا).
The rumour is going about that he will leave the country.

208. Go after (try to win or obtain حاصل کرنے کی کوشش کرنا).
He has gone after a job in the city.

209. Go against (oppose مخالفت کرنا).
It goes against my principle.

210. Go ahead (make progress ترقی کرنا).
The work on the new bridge went ahead like wildfire.

211. Go along (proceed آگے بڑھنا).
You will get more skilful at this job as you go along.

212. Go along with (share somebody's opinions).
I do not go along with all you say about politics.

213. Go away with (abscond کوئی چیز لے کر چلے جانا).
He has gone away with my pen.

214. Go back on/upon (fail to keep).
He is not the sort of man who would go back on his word.

215. Go beyond (exceed تجاوز کر جانا).
Don't go beyond your instructions.

216. Go by (1) (pass ; elapse وقت گذرنا).
In the days gone by, it was hardly safe to travel anywhere by night.
(2) (form an opinion رائے قائم کرنا).
Have we enough evidence to go by ?

217. Go down (1) (be reduced in degree or force شدت میں کمی آنا).

The wind is going down.

(2) (be written down, recorded لکھا جانا).

Every word uttered in court went down for future reference.

218. Go down with (fall ill بیمار پڑ جانا).
He has went down with 'flu.

219. Go for (1) (go to fetch).
Shall I go for a doctor ?

(2) (attack حملہ کر دینا).

He went for me with a razor.

220. Go into (1) (pass into a certain state).
He went into a fit of laughter.

(2) (investigate ; examine carefully).
The judge went into the evidence.

221. Go off (1) (explode پھٹ جانا).
The gun went off by accident.

(2) (Lose good quality ; deteriorate).
Meat and fish go off quickly in hot weather.

222. Go on (1) (pass by وقت کا گذرنا).
As the years go on, we grow both wiser and sadder.

(2) (conduct onself ; behave).
If you go on like this, you find yourself in trouble.

(3) (be spent خرچ ہو جانا).
A lot of my pocket money goes on books.

223. Go on at (nag ; criticize عیب جوئی کرنا).
Why do you go on at that poor servant all the time? He does his best.

224. Go on to (adopt a new habit etc.,)
The doctor told me that I would have to go on a strict diet.

225. Go out (1) (stop burning/shining بجھ جانا).
The fire went out.
(2) (cease to be fashionable متروک ہو جانا).
Has the fashion for boots gone out ?

226. Go over (1) (examine ; inspect معائنہ کرنا).
I have gone over the statement and it seems to be in order.
(2) (be received پذیرائی ہونا).
His idea of organizing a new political party went over big !

227. Go round (1) (be sufficient کافی ہونا).
There is enough coffee to go round.
(2) (visit).
The police went round to the woman's house as soon as they received her call.

228. Go through (1) (use ; consume خرچ کر ڈالنا).
It did not take him long to go through his inheritance.
(2) (examine ; explore).
I went through every cupboard in the house, but I could not find the missing watch.
(3) (perform ; enact سرانجام دینا).
They went through the marriage ceremony last week.
(4) (suffer ; endure برداشت کرنا)
He will have to go through fire for the girl he loves.

229. Go up (1) (rise, increase بڑھ جانا).
Everything seems to be going up these days.
(2) (Be destroyed تباہ ہو جانا).
The bridge went up with a roar when the mine exploded.

230. Go with (1) (match ; suit مطابقت رکھنا).
His behaviour does not go with his high status.

(2) (take the same view ایک ہی رائے رکھنا).
I cannot go with you on that point.

231. Go without (suffer the absence of ; do without کسی چیز کے بغیر گزارہ کرنا).
The poor have to go without the necessities of life.

GROW

232. Grow in (gain in wisdom/importance/authority).
The Prime Minister was not an impressive figure when he took office, but he has grown greatly in stature over the past three years.

233. Grown on (become gradually more attractive).
When I first went to live in Karachi, I found it a dreary place, but after a while it began to grow on me.

234. Grow out of (1) (become too big for).
Salma has grown out of her shoes.

(2) (abandon with the passage of time or with maturity).
Don't worry about your son's tanturms ; he will grow out of them.

(3) (have as its origin or cause).
The plot to kill the President grew out of the inordinate ambition of a few gen erals.

HAND

235. Hand down (transmit over several generations ورثے میں ملنا).
These conventions and traditions have been handed down through the centuries and remain practically unchanged.

236. Hand in (su bmit ; tender).
The Minister handed in his resignation yesterday.

237. Hand out (distribute (تقسیم کرنا).
The lecture notes were handed out to the students.

238. Hand over (transfer a position of authority or power).
I shall be glad to hand this job over.

HANG

239. Hang about/round (wait idly).
He is a good-for-nothing follow ; he always hangs about at street corners.

240. Hang back (hesitate پس و پیش سے کام لینا).
When the police came around asking questions, the eye-witness hung back from giving information.

241. Hang on (1) (hold on پکڑے رکھنا).
He hung on until the rope broke.
(2) (depend انحصار ہونا).
On our ability to compete in international market hang our future as a trading nation.

242. Hang over (envelop ; possess لپیٹ میں لے لینا - چھائے ہوئے ہونا).
He cut a few nice jokes to dispel the cloud of gloom hanging over his friend.

HOLD

243. Hold against (allow something to influence one's opinions adversely).
Don't hold his criminal convictions against him.

244. Hold back (1) (hesitate ; hang back پس و پیش سے کام لینا).
Because of the uncertain state of market, buyers are holding back.
(2) (restraint ; prevent from advancing ترقی میں رکاوٹ بننا).
He felt that he was held back from further promotion because of his poor education.
(3) (keep secret چھپانا).
We promise to hold back nothing from you.

245. Hold down (oppress ; keep at a low level).
They were blamed for their failure to hold down expenditure.

How long can a despotic ruler hold down an entire people?

246. Hold off (1) (be delayed تاخیر ہو جانا).
The monsoon held off for a month; then the rain fell in torrents.

(2) (Keep at bay; prevent روکے رکھنا).
Our army held off the attacks of a numerically superior enemy.

247. Hold on (stand firm in the face of danger).
How much longer can we hold on?

248. Hold on to (keep; retain قائم رکھنا).
It is not enough to take over the lead; we must held on to it.

249. Hold out (1) (maintain resistance مزاحمت کرنا).
How long can we hold out against these attacks?

(2) (offer پیش کرنا).
The doctors hold out little hope of recovery.

250. Hold over (defer; postpone ملتوی کرنا).
The final item on the agenda was held over until the next meeting.

251. Hold to (remain loyal or steadfast to وفادار رہنا).
He always holds to his course of action.

252. Hold up (delay halt روک لینا).
Ships were held up by the strike of dockers.

253. Hold with (approve of; support حمایت کرنا).
I do not hold with all this reactionary talk.

KEEP

254. Keep away (avoid بچنا).
Keep away from the water's edge.

255. Keep back (conceal چھپانا).
Don't keep back vital facts from the doctor.

256. Keep down (1) (restraint ; control قابو میں رکھنا).
He could not keep down his anger.
(2) (prevent from increasing).
The government seems to be making little effort to keep the cost of living down.
(3) (hold in subjection).
No brave nation can be kept down.

257. Keep in (maintain ; not allow to be extinguished).
Whose job is it to keep the fires in ?

258. Keep off (1) (not begin rain/snow etc.)
The thunderstorm, which had been brewing all evening, kept off until we were safely indoors.
(2) (not mention ; avoid گریز کرنا).
Please keep off the subject of my marriage.

259. Keep on (continue ; persist کسی کام وغیرہ کو جاری رکھنا).
Although he was tired, he kept on working.

260. Keep on at (worry ; pester تنگ کرنا).
The children kept on at their mother to take them to the fair.

261. Keep out of (avoid پہلو تہی کرنا).
Keep out of other people's quarrels.

262. Keep under (control ; repress قابو میں لانا).
The firemen managed to keep the fire under.

263. Keep up (1) (prevent from sinking or getting low).
Keep up your courage.
(2) (continue جاری رکھنا).
They kept up the attack all the day.

264. Keep up with (go forward at the same pace).
He cannot keep up with the class.

KNOCK

265. Knock about (lead an unsettled life خانہ بدوشی کی زندگی بسر کرنا).

He has knocked about all over the country.

266. Knock against/on (hit ; strike).

I carelessly knocked the jug against the tap and broke it.

267. Knock down (1) (cause to fall نیچے گرا دینا).

He was knocked down by a bus.

(2) (demolish ; dismantle مسمار کر دینا).

The old building will be knocked down and replaced by modern blocks of flats.

268. Knock off (1) (remove اتارنا - ہٹانا).

He knocked plaster off the wall.

(2) (stop work کام میں وقفہ دینا).

It's time to knock off for tea.

269. Knock out (1) (make unconscious by means of a blow).

He knocked his inexperienced opponent out in the first round of the contest.

(2) (overwhelm).

She was knocked out by the news.

270. Knock up (1) (prepare/make quickly).

My mother was a marvel at knocking up a meal for an unexpected guest.

(2) (make exhausted or ill).

He was knocked up as a result of his prolonged effort to qualify for the olympics team.

LAY

271. Lay aside (1) (put down ; place to one side ایک طرف رکھ دینا).

She laid aside her knitting to rest her eyes for a moment.

(2) (relinquish ; abandon چھوڑ دینا).

Now that his sons are growing up, certain of his responsibilities can be safely laid aside.

(3) (save for future needs بچت کرنا).
We must lay something aside for the boy's education.

272. Lay down (prescribe ; indicate).
Follow the procedure laid down in our booklet.

273. Lay off (1) (discontinue work or activity کام بند کر دینا).
The doctor advised me to lay off for a week.

(2) (dismiss from work temporarily).
The factory was laying people off.

274. Lay on (1) (provide ; furnish مہیا کرنا).
We had electricity laid on.

(2) (organize, make arrangement)
It's his birthday. That is why I laid on a party.

275. Lay out (1) (spend cash etc., خرچ کرنا).
He had to lay out all he had on the airline tickets.

LET

276. Let down (1) (lower ; let fall نیچے گرا دینا).
She let down her hair.

(2) (disappoint one's hopes مایوس کرنا).
He has been let down so much in the past that he trusts no one.

277. Let in/into (1) (allow to enter/penetrate داخل ہونے دینا).
Windows let in air and light.

(2) (allow to share شریک کرنا).
She has been let into the secret.

278. Let off (not punish severely سخت سزا نہ دینا).
He was charged with petty larceny, but the court let him off.

279. Let out (reveal ; disclose ظاہر کرنا).
Who let out the details of the reshuffle in the department ?

280. Let up (become less strong).
Will the rain never let up ?

LIVE

281. Live down (behave in such a way that one's feelings etc., are forgotton).
We can never hope to live down these shortcomings.

282. Live on (feed and support oneself).
I cannot live on that wage.

283. Live through (experience and survive).
He lived through the worst year of the depression.

284. Live up to (reach an expected standard معیار پر پورے اترنا)
We cannot live up to our moral pretensions.

285. Live with (accept قبول کرنا).
You have lost all your money ; now you must learn to live with the situation.

LOOK

286. Look after (take care of ; attend to دیکھ بھال کرنا).
He needs someone to look after him.

287. Look down up (despise ; consider as inferior ; نفرت کرنا).
Parents scrape and save and sacrifice themselves, and then their children look down upon them.

288. Look forward to (anticipate with pleasure بے تابی سے انتظار کرنا).
We are looking forward to your visit.

289. Look for (search for : try to find ڈھونڈنا).
Are you still looking for a job.

290. Look into (investigate ; examine).
Police are looking into this theft case.

291. Look on (regard سمجھنا).
Do you look on him as an authority on the subject ?

292. Look over (inspect ; examine جائزہ لینا).
We must look over the house before we decide to rent it.

293. Look through (study ; examine).
He looked through the proposals before approving them.

294. Look to (be careful of or about).
The country must look to its defences.

295. Look up to (admire, regard).
People look up to him for his nobility and simplicity.

MAKE

296. Make after (chase ; pursue تعاقب کرنا).
The rabbit shot from its burrow and two dogs made after it at top speed.

297. Make at (attack ; move aggressively towards حملہ کرنا).
The dog made at the postman with his teeth bared.

298. Make away/off (steal and hurry away with چرا کر بھاگ جانا).
While we were having coffee, two small boys made away with our suitcases.

299. Make for (head for : move in the direction of کسی سمت جانا).
The ship made for the open sea.

300. Make of (understand ; interpret سمجھنا).
Nothing much could be made of the scribble in his note-book.

301. Make out (1) (write ; complete لکھ کر مکمل کرنا).
Applications have to be made out in triplicate.

(2) (assert ; maintain دعویٰ کرنا).
He made out that he had been badly treated.

(3) (understand سمجھنا).
I could not make out the expression on his face.

(4) (progress ; prosper ترقی کرنا).
How is he making out in his new business?

302. Make over (1) (convert ; transform بدلنا).
You cannot make over a personality in one day.
(2) (transfer the ownership of something).
The best farming land was made over to the younger son.

303. Make up (1) (replace ; make good نقصان پورا کرنا).
Our losses will have to be made up with fresh loans.
(2) (invest ; compose گھڑنا).
The whole story is made up.

304. Make up for (redress ; atone ازالہ کرنا).
How could he make up for all that she had suffered because of him ?

PASS

305. Pass away (1) (occupy time in a pleasant, easy way).
He passed the evening away looking at his collection of stamps.
(2) (die ; expire انتقال کر جانا).
He passed away peacefully.

306. Pass by (1) (not touch or affect متاثر نہ کرنا).
He hoped that the great challenges of life would pass him by.
(2) (avoid ; shun پہلو تہی کرنا).
If you try to pass the problem by, they will remain to dog you.

307. Pass for (be accepted as سمجھے جانا).
Among the people of that small town, he passed for a learned man.

308. Pass in/into (gain admission to داخلہ حاصل کرنا).
He passed into the Military College with no difficulty.

309. Pass off (1) take place ; be carried through).
How did the demonstration pass off ?
(2) (represent somebody falsely غلط رنگ میں پیش کرنا).
He passed his wife off as an official member of the party.

310. Pass out (faint بے ہوش ہو جانا).
He passed out because of intense heat.

311. Pass through (experience ; undergo سامنا کرنا).
He passed through a difficult period shortly after his father's death.

312. Pass over (1) (avoid to face something نظریں چرانا).
You cannot pass over these ugly facts of life.

(2) (fail to grasp ; let slip).
He cannot afford to pass over this chance.

PLAY

313. Play at (engage in casually or half-heartedly بد دلی سے کوئی کام سر انجام دینا).
This is a job that needs to be tackled whole-heartely—not played at.

314. Play down (try to make something appear less important than it is).
She tried to play-down her husband's part in the affair.

315. Play on/upon (exploit (ناجائز فائدہ اٹھانا).
Don't play upon the weak points of others.

316. Played out (have lost one's talent).
He is not the writer he was ; people have started saying he is played out.

317. Play with (treat lightly ; consider but not seriously).
He has often played with the idea of emigrating to America.

PULL

318. Pull ahead (progress beyond ; draw ahead of آگے نکل جانا)
That driver is trying to overtake. Slow down a bit and let him pull ahead.

319. Pull apart (criticize severely سخت تنقید کرنا).
His short story was pulled apart by the critics.

320. Pull down (1) (weaken کمزور کر دینا).
The long stay in hospital pulled him down a lot.
(2) (demolish ; destroy مسمار کر دینا).
The old building was pulled down.

321. Pull in (1) (attract ; draw).
The new play at the National Theatre is pulling in large audiences.
(2) (earn کمانا).
He is pulling in a regular salary.

322. Pull off (succeed کامیاب ہونا)
He pulled off good wins at the races.

323. Pull round (recover from illness صحت یاب ہونا).
He will soon pull round here in the country.

324. Pull through (1) (survive a period of danger or crisis).
The patience has an excellent chance of pulling through.

325. Pull together (act in concert مل جل کر کام کرنا).
If we all pull together, we should be able to get the country out of the mess it is in.

326. Pull up (1) (halt ; stop رکنا).
The driver pulled up when he came to the traffic lights.
(2) (check ; reprimand).
He was pulled up by the chairman.

PUT

327. Put across (communicate ; convey).
He is a great scholar, but he is very poor at putting the stuff across to a class.

328. Put aside (1) (abandon چھوڑ دینا).
She put her needle work aside and we had a talk.
(2) (forget ; disregard بھلا دینا).
Put aside all that has happened and try to start afresh.

329. Put away (1) (save بچت کرنا).
I shall have to put something away for my retirement.
(2) (give up ; renounce ترک کر دینا).
He had to put away all ideas of becoming a doctor.
(3) (destroy ; kill).
The dog was so old and weak that it had to be put away.

330. Put down (1) (suppress ; abolish ختم کرنا).
They introduced measures aimed at putting down organized gambling.
(2) (write down لکھنا).
Please put down my address, lest you should forget it.
(3) (attribute to منسوب کرنا).
Cholera is often put down to bad drinking water.
(4) (allow to alight نیچے اتارنا).
The bus stopped to put down an old lady.

331. Put in (submit ; enter, داخل کرنا).
A claim has been put in for higher wages.

332. Put in for (recommend سفارش کرنا).
He has been put in for promotion to the next cadre.

333. Put off (1) (defer ; delay ملتوی کرنا).
The meeting was put off.
(2) (get rid of چھٹکارا پانا).
You must put off you fears and doubts.
(3) (makes excuses and try to avoid ٹالنا).
He tried to put me off with vague promises.

334. Put on (1) (get dressed in)
Put on your shoes.
(2) (assume ; pretend to have دکھاوا کرنا).
Her modesty is all put on.

(3) (increase).
He is putting on weight.

335. Put out (1) (extinguish بجھا دینا).
Put out the fire, please.

(2) (expel ; drive out نکال دینا).
The next time he brings his noisy friends to the club, we shall have them put out.

(3) (disconcert ; cause to be confused/worried).
The least thing puts him out.

336. Put through (complete ; conclude مکمل کرنا).
The repair work was put through in record time.

337. Put up (advance ; advocate).
His suggestion will be put up at the next meeting of the Board.

338. Put up with (bear ; tolerate برداشت کرنا).
I cannot put up with this inconvenience.

RUN

339. Run across (run or meet by chance اتفاقاً مل جانا).
I run across one of my old friends on a visit to Islamabad.

340. Run after (chase تعاقب کرنا).
The hound was running after the rabbit.

341. Run down (1) (become weak or exhausted کمزور پڑ جانا).
You look thoroughly run down.

(2) (decline, reduce کم ہو جانا).
The farm labour force is running down steadily.

(3) (criticize unkindly).
She always runs her husband down in public.

342. Run into (1) meet by chance اتفاقاً مل جانا).
I ran into my old school teacher yesterday.

(2) (strike ; collide ٹکرا جانا).
He lost control of his car and it ran into a lamp-post.

(3) (cause to meet, encounter)
My wife has run me into despair.

343. Run off with (steal and carry away چرا کر لے جانا).
Some one has run off with the keys to my safe.

344. Run on (talk without a break مسلسل باتیں کرنا).
On he ran, until most of his audience were restless with impatience.

345. Run out (1) (be finished, exhausted کمی ہونا).
We are running out of time.

2. (expire ; be no longer valid معیاد پوری ہونا).
When does the lease of the house run out ?

346. Run over (1) (knock down نیچے پٹخ دینا).
He was run over by a bus.

(2) (review ; read quickly).
He ran over his notes before starting the lecture.

347. Run through (1) (pass quickly through).
An angry murmur ran through the audience.

(2) (use recklessly until something is exhausted).
The money inherited from his father was quickly run through.

SET

348. Set about (undertake task (کسی کام کا آغاز کرنا).
I must set about my packing now.

349. Set aside (1) put aside ایک طرف رکھ دینا).
He set aside the newspaper and reached for his cigarettes and matches.

(2) (cancel ; annul منسوخ کرنا).
The judge's verdict was quashed and their prison sentence set aside.

(3) (save ; reserve بچت کرنا).
Set something aside for a possible emergency.

350. Set down (1) (allow to alight نیچے اتارنا).
Would you mind setting me down at the next corner ?

(2) (attribute).
He sets his success down to hard work.

351. Set in (begin and seem likely to continue شروع ہونا).
The cold weather has set in.

352. Set off (start to move ; begin a journey سفر کا آغاز کرنا).
The police set off in hot pursuit.

353. Set on (attack حملہ کر دینا).
He was sét on by a savage dog.

354. Set out (1) (begin a journey/venture آغاز کرنا).
They set out at dawn.

(2) (declare ; state بیان کرنا).
Recent changes in the tax laws are set out in this booklet.

355. Set up (erect ; establish قائم کرنا).
A new tribunal will be set up for this case.

STAND

356. Stand aside (held aloof ; inactive).
Don't stand aside and let others decide the important issues.

357. Stand back (move back ; withdraw).
The police ordered us to stand back.

358. Stand by (1) be a by-stander تماشائی بننا).
We cannot stand idly while children go hungry.

(2) (support ; help مدد کرنا).
He is the sort of man who will stand by you through thick and thin.

(3) (be true/faithful to).
I must stand by what I have said.

359 Stand for (1) (represent نمائندگی کرنا).
I hate the man and all he stands for.
(2) (tolerate ; put up with برداشت کرنا).
They are engaged in vulgar conversation ; I cannot stand for it.

360. Stand out (be striking, prominent نمایاں ہونا).
In this list, two names stand out particularly.

361. Stand over (be postponed ملتوی ہونا).
Let the matter stand over until the next meeting.

362. Stand up to (resist boldly مزاحمت کرنا).
How will he stand up to his parent's antagonism ?

TAKE

363. Take aback (surprise and upset حیران کر دینا).
He was taken aback by the news that the police intended to prosecute him.

364. Take after (resemble in looks or character مشابہت رکھنا).
She takes after her mother.

365. Take away (diminish ; weaken کم کرنا).
These faults take away from his credit as a writer.

366. Take back (retreat or withdraw واپس لینا).
I take back what I said.

367. Take down (1) (write لکھنا).
The reporters took down his speech.
(2) (dismantle مسمار کر دینا).
They have taken down the iron railings from this side of the park.

368. Take in (1) (understand ; absorb سمجھنا).
She could not take in this situation.
(2) (dupe دھوکا دینا).
Don't let yourself be taken in by the salesmen.

369. Take off (1) (remove اتارنا).
Take your shoes off and dry your feet.
(2) (leave the ground جہاز وغیرہ کا روانہ ہونا).
The pilot made a smooth take-off.
(3) (remove ; detach اتارنا).
The intense heat took most of the paint off the doors.
(4) (mimic نقل اتارنا).
He took off the Prime Minister to perfection.

370. Take out (conduct ; accompany لے کر جانا).
I shall take the children out to the pictures.

371. Take on (undertake/assume a responsibility. ذمہ داری قبول کرنا).
I regret my inability to take on this additional load of work.

372. Take to (1) (adopt as a practice/hobby اختیار کرنا).
He has taken to smoking.
(2) (take refuge in پناہ لینا).
The thief has taken to woods.

373. Take up (start a job نوکری کا آغاز کرنا)
He threw up his job to take up more respectable employment.

TELL

374. Tell apart (distinguish تمیز کرنا).
The twin brothers are difficult to tell apart.

375. Tell from (distinguish تمیز کرنا - فرق بتانا).
Only a talented person can tell truth from falsehood.

376. Tell on/upon (affect adversely برا اثر ڈالنا).
Hard work will soon tell upon his health.

TURN

377. Turn against (be hostile to ; oppose مخالفت کرنا).
What turned her against me, do you think ?

378. Turn away (refuse to look at منہ پھیر لینا).
She turned away in horror at the right of so much blood.

379. Turn down (refuse to consider مسترد کر دینا).
His proposal was turned down.

380. Turn off (disconnect منقطع کرنا).
Don't forget to turn off all the lights before you go to bed.

381. Turn on (1) (connect ; start the flow of چلانا).
Turn on the fan, please.
(2) (stimulate ; excite).
She is a marvellous singer; she turns me on.

382. Turn out (1) (prove to be ; appear ثابت ہونا).
Everything turned out well.
(2) (expel نکال دینا)
He was turned out of his job.

383. Turn to (go to somebody for help توجہ کا طالب ہونا).
The child felt there was no one he could turn to with his problems.

384. Torn up (appear ; show up واپس لوٹنا).
He promised to come, but has not turned up yet.

WEAR

385. Wear away (disappear, remove through constant use گھس جانا).
Wind and rain have worn away the sharp ridges of this mountain.

386. Wear down (weaken by constant attack کمزور بنا دینا).
We wore down the enemey's resistance.

387. Wear off (disappear ; remove ; pass away ختم ہو جانا).
The novelty will soon wear off.

388. Wear out (1) (become/make useless or exhausted ناکارہ ہو جانا).
Cheap shoes soon wear out.

(2) (tire ; exhaust تھکا دینا).

I am worn out by all this hard work.

389. Wear on/away (proceed slowly or tediously)
The gloomy afternoon wore on.

WEIGH

390. Weigh against (tell against ; disfavour).
The landlady's evidence will weigh heavily against him.

391. Weigh down (lower one's spirit ; make anxious / بے چین اداس بنا دینا).
He does not let the cares of life weigh him down.

392. Weigh out (measure a quantity of something by weight وزن کرنا).
The ingredients for the cake were all carefully weighed out.

393. Weigh up (1) (assess ; judge اندازہ کرنا).
In a split second, he weighed up the consequences of the action.

(2) (form an opinion رائے قائم کرنا).
The children have not weighed up their new teacher yet.

394. Weigh with (influence متاثر کرنا).
This cogent point will weigh with the judges.

WORK

395. Work away (continue to work کام جاری رکھنا).
He has been working away at this job since morning.

396. Work off (dispose ; get rid of چھٹکارا پانا).
Can't you work off your excess weight.

397. Work on/upon (excite ; influence متاثر کرنا).
The orator worked upon the feelings of the people.

398. Work out (1) (be capable of being solved ; حل ہونا).
See if you can work this puzzle out.

(2) (understand the nature of something سمجھنا).

I have never been able to work Rahat out.

MISCELLANEOUS VERBS

399. Play along (to co-operate تعاون کرنا).
Play along with your friends ; they need your active support.

400. Play up/down (to make to appear less/more important).
Most of the newspapers either play their stories up or down ; we never get natural reports.

401. Push on (to continue جاری رکھنا).
We are pushing on with our work as fast as we can.

402. Push for (to demand مطالبہ کرنا).
The union leaders are pushing for higher wages.

403. Stick to (be loyal to وفادار ہونا).
He always sticks to his convictions.

404. Stick up for (to defend ; to support).
Will you stick up for me in the next elections ?

405. Touch on/upon (to mention very briefly مختصر طور پر ذکر کرنا).
His only touched upon this problem in his speech.

406. Touch up (to improve بہتر بنانا).
This room needs touching upon in a few places.

407. Walk off with (to win easily جیت لینا).
I expected him to walk off with the prize, but he did not.

408. Walk out on (to abandon چھوڑ دینا).
He walked out on his job.

409. Throw about (to scatter بکھیرنا).
Do not throw waste paper about in the court-yard.

410. Throw away (to waste ضائع کرنا) Don't throw away this golden chance.

411. Throw off (to get rid of نجات حاصل کرنا).
How to throw off such a wet blanket !

412 Throw over (to abandon , to desert, ساتھ چھوڑ دینا).
Don't throw over your faithful friends.

413. Throw out (to fire ; to dismiss نوکری سے نکال دینا).
He threw his dishonest servant out.

15

Idioms

A

1. Above board (without any trick ; honourable شک و شبہ سے بالا تر).
His part in the affair was quite open and above board.

2. All in all. (1) (on the whole بحیثیت مجموعی).
All in all we had a good time.
(2) (of supreme or exclusive importance کرتا دھرتا).
He is all in all in this office.

3. A jaundiced eye (a prejudiced outlook متعصب نقطہ نظر).
A jaundiced eye cannot evaluate matters in the light of reason.

4. A turn-coat (a person who changes his political affiliations frequently ایسا شخص جو بار بار سیاسی وفا داری بدلے).
The presence of turn-coats on the political scene account for the failure of democracy in our country.

5. A man of world (an experienced man تجربہ کار شخص).
He is a man of world and his opinion carries weight.

6. At the drop of a hat (in the twinkling of an eye فی الفور).
The kattle is boiling ; I can make tea at the drop of a hat.

7. At heart (inwardly ; in one's actual character/disposition دلی طور پر).
He was a traitor at heart.

8. On the alert (vigilant ; watchful چوکنا ۔ خبردار).
A watchman on duty should always be on the alert.

9. After one's own heart (in accordance with one's liking or wish اپنی مرضی کے مطابق).
He is a man after my own heart.

10. Of one's own accord (freely ; voluntarily از خود).
He did it of his own accord.

11. At a premium (highly valued or esteemed)
The views of Russell are at a premium.

12. To add feud to the fire (infuriate all the more جلتی پر تیل چھڑکنا).
The murder of Wakas added fuel to fire and there started a blood fued between the two families.

13. At the helm (in leadership ; the position from which things are controlled صاحب اختیار لوگ).
The people at the helm are blind to the problems of masses.

14. To be at loggerheads (disagreeing or disputing)
He is constantly at loggerheads with his wife.

15. A past master (a thhrough master ماہر ۔ یکتا).
He is a past master in the art of painting.

16. To all intents and purposes (practically عملی اعتبار سے).
To all intents and purposes, he is the chief organiser of this show.

17. At an earthly hour (at a very inconvenient time نامناسب وقت پر).
It is not desirable to visit a person at an earthly hour.

18. A live wire (an enthusiastic person پر جوش آدمی).
He is a man of revolutionary spirit ; he is a live wire.

19. To add insult to injury (cause further humiliation زخموں پر نمک چھڑکنا).
He insulted him and added insult to injury by ridiculing his parents.

20. All moonshine (mere show ; deceit محض دکھاوا).
He talks much of his riches, but it is all moonshine.

21. A wet blanket (a dull person ; one who discourages others دوسروں کی حوصلہ شکنی کرنے والا).
Do not invite him to this colourful function ; he is a wet blanket.

22. At a snail's pace (at a slow pace ; very slowly نہایت سست رفتار کے ساتھ),
He is moving forward in his studies, but only at a snail's pace.

23. As good as one's word (do what one promises وعدے کا پکا).
Don't worry——I am sure he will be as good as his word.

24. A willing horse (a helpful persons ; a willing worker). (پر جوش کارکن).
A willing horse always remains in the good books of his boss.

25. A burning question (urgent ; having great importance نہایت اہم).
High prices is one of the burning questions of our time.

26. A rainy day (a period of financial difficulty or distress مشکل کا وقت).
Save up something against a rainy day.

27. A right-hand man (a close trusted fellow دست راست).
He is the right-hand man of the principal.

28. A man of letters (a scholar ; a writer صاحب علم شخص).
A man of letters is held in high esteem in the world.

29. A broken reed (an unreliable person or thing ناقابل یقین سہارا).
He is a broken reed ; you cannot rely on him.

30. A red rag to a bull (a cause for irritation غصہ کا سبب).
My remark acted like a red rag to a bull ; he began to roar in anger.

31. All at sea (bewildered ; confused حواس باختہ)

He was all at sea in the face of this unexpected twist of fortune.

32. At sixes and sevens (in confusion ; topsy-turvy بے ترتیبی کی حالت میں).
He went away in a hurry and left the house at sixes and sevens.

33. At a stone's throw (very close to انتہائی نزدیک).
His house is within a stone's throw of the main road.

34. A snake in the grass (a false friend چھپا ہوا دشمن).
Be careful ; your new friend is a snake in the grass.

35. At a stretch (consecutively ; without a break لگا تار).
He can walk five miles at a stretch.

36. At loose ends (neglected ; in confusion بے توجہی کی میں حالت).
His business affairs are at loose ends and he is likely to become bankrupt.

37. At the elbow (in close vicinity ; very close to, near. بالکل نزدیک).
He was at my elbow in the function.

38. At one swoop (at one stroke ایک ہی ہلے میں).
The hawk carried off two half-grown chickens at one swoop.

39. A man of blood (a cruel, merciless person)
He is known to be a man of blood.

40. All abroad (in error غلطی پر)
I am afraid you are all abroad in your assessment of the situation.

41. Acid test (crucial test)
Not to deceive in any matter is the acid test of a great and abiding character.

42. At any rate (in any case کسی بھی حالت میں).
At any rate, I cannot help you in this matter.

43. As good as gold (a well behaved child با تمیز بچہ).
He is a well-mannered boy ; he is as good as gold.

44. An iron will (an indomitable determination مضبوط قوت ارادی).
Napoleon was a man of iron will.

45. A thorn in flesh (a continual cause of annoyance تکلیف / بے چینی کا سبب).
His presence in the function was a thorn in my flesh.

46. A cock and bull story (an incredible story ناقابل یقین کہانی).
I cannot be taken in by this cock and bull story.

47. Make allowance for (take into consideration مدنظر رکھنا).
We must make some allowance for her inexperience.

48. At arm's length (in a state of formality and unfriendliness).
He prefers to keep his neighbours at arm's length.

49. A laughing stock (target of ridicule مذاق کا نشانہ)
On account of his strange ways, he has made himself a laughing stock of his friends.

50. A white elephant (a costly possession useless to its owner سفید ہاتھی).
The keeping of this old car is proving a white elephant for me.

51. At the eleventh hour (in the nick of time عین وقت پر).
The meeting was put off at the eleventh hour because the chairman had fallen sick.

52. A man of spirit (a bold, brave person بہادر شخص).
Sher Shah Suri was a man of spirit.

53. A black sheep (an unreliable person ; a man of ill repute بد کردار شخص).
There are black sheep in every community.

54. A fair field and no favour (an equal chance, fair deal for all سب کے لیے یکساں موقعہ).
The competitors want a fair field and no favour.

55. A drawn game (a game without either winning or losing برابر کا کھیل).
The foot-ball match I witnessed last week was a drawn game.

56. Against the grain (contrary to one's nature/inclination طبع کے خلاف).
I cannot shake hands with a cheat ; it is against my grain.

57. A jail bird (a person who has spent a long time in jail عادی مجرم).
A jail bird like him does not deserve any leniency.

58. At daggers drawn (hostile/inimical to مخالف - دشمن).
The Americans are at daggers drawn with the Russians these days.

59. At all events (in any case ہر حالت میں).
He has resolved to help me at all events.

60. At one's wit's end (baffled ; bewildered حواس باختہ).
He was at his wit's end and did not know how to cope with the situation.

61. A dark horse (a person whose qualities are unknown چھپا رستم).
He rose to prominence all of a sudden ; he was actually a dark horse.

62. At a dash (immediately فوری طور پر).
He rode off at a dash.

63. A gala day | an important/memorable day ;
A red-letter day | a day of rejoicing خوشی کا دن
Eid is a red letter day for us.

64. A raw deal (harsh or cruel treatment غیر مناسب سلوک).
We do not expect a raw deal at your hand.

65. At home in (expert ماہر).
He is at home in the subject of Physics.

66. A feather in one's cap (something one may justly be proud of عزت افزائی).

His brilliant success in the B.A. Examination is another feather in his cap.

67. A fish out of water (feel uncomfortable بے چین محسوس کرنا).
He feels like a fish out of water at this unknown place.

68. At hand (near نزدیک)
He lives close at hand.

69. A fair weather friend (a false, insincere friend مطلب پرست دوست).
I do not like a fair weather friend like him.

70. A hard nut to crack (a difficult problem مشکل کام).
To work out this puzzle is a hard nut to crack.

71. A royal road (easiest way of getting something آسان راستہ).
There is no royal road to success.

72. As a rule (usually عام طور پر).
As a rule, I like hot coffee.

73. At large (absconding مفرور)
The culprit is still at large.

74. A maiden speech (first speech سب سے پہلی تقریر).
His maiden speech was quite impressive.

75. A man of parts (a talented person باصلاحیت شخص)
He is a man of parts and knows how to tackle a difficult situation.

76. All and sundry (everyone ; all the people without any discrimination ہر کس و ناکس).
All and sundry went to see the village fair.

77. A bone of contention/An apple of discord.
(The cause of disagreement or hatred فساد کی بنیاد).
The property is a bone of contention between the two brothers.

78. Appear in one's true colour (اپنے اصلی روپ میں نظر آنا).
He has appeared in his true colour ; he cannot deceive me now.

79. As different as chalk and cheese (quite different بالکل مختلف).
The two brothers are as different as chalk and cheese.

80. Again and again / time and again (frequently بار بار).
Please read your lesson again and again.

81. Apple of one's eyes (a great favourite آنکھ کا تارا).
This child is the apple of his mother's eyes.

82. A bolt from the blue (an unexpected calamity نا گہانی آفت).
The news of his father's death came to him like a bolt from the blue.

83. A bird of passage (a person who constantly moves about)
He is a bird of passage ; he cannot be persuaded to live with us permanently.

84. A far cry (different to a great extent بڑی حد تک مختلف).
The state of affairs in industry is a far cry from what it was last year.

85. Apple-pie order (perfect order).
She keeps her house in apple-pie order.

86. A bird's eye view (a cursory glance سرسری جائزہ).
We stood on a mountain and took a bird's eye view of the villages around.

87. A wild goose chase (an unprofitable venture بیکار کوشش).
To take examination without preparation is a wild goose chase.

88. Appear out of blue (come unexpectedly غیر موقع طور پر آنا).
This success has appeared out of blue ; it is just a stroke of chance.

89. A queer fish (a strange, odd person عجیب و غریب آدمی).
He is a queer fish ; I cannot make him out.

90. A fisherman's story (an exaggerated story مبالغہ امیز کہانی).
After dinner, the guests started spinning fisher men's story.

91. A slow coach (a stupid person)
A slow coach like him will never prosper in life.

92. A big shot (an important person اہم آدمی).
A big shot like him cannot be overlooked in this matter.

93. A close-fisted man (a mean or stingy person کنجوس).
He is a close-fisted man and leads a sub-standard life.

94. Upset one's apple cart (spoil someone's plans)
His unexpected arrival on the scene upset my apple cart.

95. By all means (certainly ; with pleasure بڑی خوشی سے).
You can use my pen by all means.

96. Bag and baggage (with all one's belongings ساز و سامان کے ساتھ).
They threw her out of the house bag and baggage.

97. Be on the ball (show up-to-date knowledge and skill).
The writer is really on the ball, man !

98. Bare one's heart (to make known one's deepest feelings اپنے جذبات کا اظہار کرنا).
I must bare my heart to someone, or I shall go mad !

99. Back-stairs (secret and unfair خفیہ اور ناجائز).
Let as have no more of this backstairs talk about the minister.

100. Bring to bay (force somebody into a position from which it is impossible to escape).
During the discussion, I brought him to bay.

101. Hold/Keep at bay (to avoid ; to keep something at distance بچنا).
He keeps illness at bay by eating lots of oranges.

102. Like a bear with a sore head (very ill-tempered بد مزاج).
Don't talk to him this morning ; he is like a bear with a sore head.

103. To beard the lion in his den (to face a person boldly on his own ground).
He is in his office, so let us beard the lion in his den.

104. Blow hot and cold (be capricious ; have a wavering mind ملتون مزاج ہونا).

He blows hot and cold in the same breath and I am at a loss to know his mind.

105. Be out of one's bearings (be confused and puzzled حواس باختہ ہونا).

I am out of my bearings at present and cannot take a proper decision.

106. With one's back to the wall (in a position where retreat or escape is impossible).

The soldiers are fighting desperately with their back to the wall.

107. Bad blood (bitterness ; resentment ; ill-feeling دشمنی).

This incident created bad blood between the two friends.

108. Blue blood (aristocratic birth).

He is proud of his blue blood.

109. By leaps and bounds (quickly ; rapidly نہایت تیزی سے).

The cost of living is shooting up by leaps and bounds.

110. Break the news (convey / disclose the news خبر سنانا).

I have not the heart to break the news to him.

111. Bear away the palm (be victorious کامیاب ہونا).

He is a man of determination ; he is sure to bear away the palm.

112. Birds of a feather (persons of like tastes/character ہم ذوق انسان).

Birds of a feather flock together.

113. Bring to book (to punish سزا دینا).

He will be brought to book for his wickedness one day.

114. Be in one's good books (have one's favour or approval منظور نظر ہونا).

A hard-working student is always in the good books of his teachers.

115. Blow one's own trumpet (to indulge in self—praise اپنی تعریف خود کرنا).

He always blows his own trumpet and nobody likes to pay heed to what he says.

116. (*a*) Between wind and water
(*b*) Between two fires
(*c*) Between the devil and the deep sea
} in a dilemma سخت الجھن اور دقت میں

With increasing debts and diminishing credits, he is between two fires.

117. Behind the scene (secretly خفیہ طور پر).
They are conspiring against him behind the scene.

118. Break the ice (overcome formality or reserve گھل مل جانا).
It is very difficult to break ice in an unknown gathering.

119. Bring home to (to convince قائل کرنا) I shall bring home to you that you are in the wrong.

120. Burn one's fingers (get into difficulty مشکل میں پھنس جانا).
Do not burn your fingers by indulging in politics.

121. Bury the hatchet (becomes friends again after a bad quarrel دشمنی ختم کرنا).
Let us bury the hatchet and be friends again.

122. By and by (gradually ; slowly آہستہ آہستہ).
His business will prosper by and by.

123. By hook or by crook (by any means, fair or foul ہرجائز اور ناجائز طریقے سے).
He wants to materialize his ambition by hook or by crook.

124. By dint of (on account of کی وجہ سے).
He obtained a scholarship by dint of merit and perseverance.

125. By virtue of (by reason of بوجہ) You may make a name in the world by virtue of honesty and hard work.

126. Bear the brunt of (to face the utmost violance of an attack اصل دباؤ کا سامنا کرنا).
The minister had to bear the brunt of the people's anger against the new taxes.

127. By no means (on no account کسی بھی لحاظ سے).
The habit of back-biting is by no means commendable.

128 By any means (in any way کسی بھی طریقے سے).
He will get it done by any means.

129. Be in a tight corner (be in an awkward or difficult situation).
A foolish person often finds himself in a tight corner.

130. By fits and starts (at irregular intervals بے قاعدگی سے).
He works by fits and starts and his success is doubtful.

131. Beat about the bush (not to talk to the point موضوع سے ہٹ کر بات کرنا).
While arguing don't beat about the bush.

132. To be at odds with fate (to be unfortunate بد قسمت ہونا).
He is at odd with his fate now-a-days.

133. To be on the wane (diminish کم ہونا).
His reputation as a playwright is on the wane.

134. To be ill at ease (to be perturbed پریشان ہونا).
He was ill at ease when his past misdeeds were exposed.

135. To be taken aback (to be astonished حیران رہ جانا).
I was taken aback at her strange behaviour.

136. Beside the mark (irrelevant بے محل).
His remark is beside the mark.

137. By and large (on the whole مجموعی طور پر).
By and large, this book is quite useful.

138. To break new ground (to present fresh and novel points نئے نقاط پیش کرنا).
Although this topic is quite stale, yet he has succeeded in breaking new ground.

139. To be at a loss (unable to decide ; confused).
I am at a loss to decide future course of action.

140. To bring to account (demand an explanation ; punish).
He was brought to account for not doing his duty properly.

141. To beggar description (to be beyond description بیان سے باہر ہونا).
Her beauty beggars description.

142. A bad egg (a bad person بد کردار شخص).
It is better to avoid a bad egg.

143. To bring down the house (to receive applause داد وصول کرنا).
His scholarly speech brought down the house.

144. To blunt the edge of (to dull ; to render less acute شدت کو کم کرنا).
Opiates blunt the edge of pain.

145. Body and soul (entirely مکمل طور پر).
He has devoted himself body and soul to his business.

146. By inches (by slow degrees آہستہ آہستہ).
He has fallen a victim to a fatal disease ; he is dying by inches.

147. Beyond measure (excessive ; unlimited بہت ہی زیادہ).
His joy is beyond measure.

148. To bite the dust (to be humiliated ذلت اٹھانا).
A soft-headed person often bites the dust.

149. To burn a hole in one's pocket (to squander away one's money دولت ضائع کرنا).
His levish expenditures often burn a hole in his pocket.

150. A brown study (reverie ; day-dreaming).
He did not hear even a single word of the lecture ; he was lost in a brown study.

151. A bee in one's bonnet (a crazy idea خبط).
Cricket is another bee in his bonnet.

152. A bear garden (a rude, turbulent assembly پر شور اجتماع)
Everybody was shouting at the top of his voice, and the meeting was virtually a bear garden.

153. A blessing in disguise (رحمت بشکل زحمت).
His transfer to Lahore proved a blessing in disguise ; he immediately was promoted to next grade.

154. The babes in the wood (simple, trustful people سادہ لوح لوگ).
They were like the babes in the wood, for they were easily deceived by their uncle.

155. To the backbone (thoroughly ; every inch مکمل طور پر).
He is a patriot to the backbone.

156. To make the best of a bad bargain (to take misfortune cheerfully مصائب کو ہنسی خوشی برداشت کرنا).
He has made up his mind to submit to what he cannot resist, and to make the best of a bad bargain.

157. Between Scylla and Charybdis (between two menacing evils or perils دو خطرات کے درمیان).
He is virtually between Scylla and Charybdis and does not know what to do.

158. In the blues (sad ; dejected اداس).
He seems to be in the blues these day.

159. To make no bones (not to hesitate).
He makes no bones to break his promises.

160. In black and white (in writing تحریری طور پر).
Give me in black and white your opinion about this issue.

161. To break a butterfly on a wheel (to waste power).
It is like breaking a butterfly on a wheel to employ one hundred men to catch a dacoit.

162. A bull in a China shop (a reckless destroyer).
He is a spoilt child and behaves like a bull in China shop.

163. To burn one's boats (to act irrovecably).
Those who burn their boats strive so hard that they come out successful.

164. As busy as bee (to be very busy بہت مصروف ہونا).
For more than a week he has been as busy as bee.

165. A bee line (a straight and shortest line between two points (سیدھا راستہ).
They made a bee line through the desert and crossed it in one day.

166. Bite off more than one can chew (undertake more than one can perform (اپنی طاقت سے زائد کام کا ذمہ لینا).
He had promised to finish the work in one day, but by the evening he realized that he had bitten off more than he could chew.

167. Break a lance with (enter into a controversy بحث میں الجھنا).
It was foolish on my part to break a lance with him because he was never serious.

168. A bottle-neck (an obstruction (رکاوٹ).
Getting permission of the government to set up a new industry is the main bottle neck.

169. On one's beam-ends (in a hopeless and desperate condition).
He has already spent his pocket money, and is on his beam-ends.

170. At one's beck and call (under influence (زیر اثر).
He is at the beck and call of his wife.

171. Black looks (angry appearance).
He got black looks from his mother-in-law when he arrived late.

172. Blue murder (an angry scene).
There will be blue murder when she hears of this.

173. To mean business (intend to take definite action).
There is a bull in the fields, and I am afraid he means business.

(C)

174. Call in question (to suspect ; (شک و شبہ کرنا).
Nobody can call in question his sincerity.

175. Carry the day (to be victorious (فتح یاب ہونا).
Which political party will carry the day in the next general elections ?

176. Cat-and-dog life (one full of quarrels لڑائی جھگڑے کی زندگی).
Tahir and his wife have nothing in common ; they are leading a cat and dog life.

177. Cheek by jowl (side by side ; in close proximity انتہائی قریب).
They were standing cheek by jowl.

178. Close at hand (not far away نزدیک).
Your examination is close at hand ; be serious now.

179. Come off with flying colours (to emerge from a contest with brilliant success نمایاں کامیابی حاصل کرنا).
He came off with flying colours in the C.S.S. Examination.

180. Come into focus (to win attention/popularity).
The young poet came into focus all of a sudden.

181. Come of age (to attain maturity ; to become major بالغ ہونا).
She will come of age next year.

182. Cool one's heels (to wait for انتظار کرنا).
Let him cool his heels in the outer office. That will teach him to be more polite.

183. Crow over (to rejoice at one's failure کسی کی ناکامی پر خوش ہونا).
He crowed over his unsuccessful rival.

184. Cut a sorry figure (to give a poor impression ناکام رہنا).
He rose to address the audience, but he felt so nervous that he cut a sorry figure.

185. To come to grief (to fail ; meet misfortune ناکامی سے دوچار ہونا).
If you do not act upon my advice, you will soon come to grief.

186. Come to light (be out ظاہر ہونا).
This state secret will never come to light

187. To be caught red-handed (to be nabbed موقع پر پکڑے جانا).

The murderer was caught red-handed by the people.

188. Cut and dried (ready-made پہلے سے تیار شدہ)

His speech was a cut and dried one.

189. To carry one's point (win approval for one's point اپنی بات منوانا).

Gifted with eloquence as he was, he often carried his point.

190. To cast pearls before swine (to offer something valuable to those who cannot appreciate it).

He is a soft-headed person. To talk of poetry in his presence is like casting pearls before swine.

191. To cook one's goose (put an end to one's hopes امیدوں پر پانی پھیر دینا).

He refused to become a tool in the hands of his boss, and thus he cooked his goose.

192. To come in handy (to prove useful فائدہ مند ثابت ہونا).

Lecture notes come in handy during the examination days.

193. The corner-stone (the basis بنیاد).

Peaceful co-existence is the corner-stone of our foreign policy.

194. To cast into the shade (to throw into comparative obscurity).

His excellent speech has cast the other speakers into the shade.

195. Casting vote (decisive vote فیصلہ کن رائے).

When votes of the two parties are even, the casting vote is with the chairman.

196. To clinch an argument (to establish an argument ; to make it conclusive کسی دلیل کو حتمی ثابت کرنا).

The speaker clinched his argument by referring to the verses of the holy Koran.

197. Cock of the walk (chief person ; one without a rival).

He is cock of the walk in this circle.

198. To come down upon (to scold برا بھلا کہنا).
When the servant did not turn up in time, the master came down upon him.

199. To carry matters with a high hand (to take strong measures سخت اقدامات اٹھانا).
He tried to carry matters with a high hand and the people turned against him.

200. To come home to a person (to exploit/move one's feelings).
A tactful beggar always tries to come home to others.

201. Make capital out of (to get an advantage from ; to use for one's own gain فائدہ اٹھانا).
A selfish man always tries to make capital out of the misfortunes of others.

202. A house of cards (an unsubstantial, insecure scheme).
This scheme of yours will collapse like a house of cards.

203. To cast a slur upon (to disparage ; to speak reproachfully of).
A fair person never likes to cast a slur upon others.

204. The die is cast (the final decision has been reached).
Now the die is cast ; this decision cannot be revoked.

205. To catch with chaff (to deceive easily آسانی سے دھوکا دینا).
He was a simpleton and was caught with chaff.

206. To put out of countenance (to disconcert ; to confuse حواس باختہ کر دینا).
The sensational news put him out of countenance.

207. Cupboard love (love based on material considerations ; selfish love).
A cupboard love is seldom true.

208. To cut to the quick (to injure one's sensibilities deeply جذبات مجروح کرنا).
His sacrastic remark cut me to the quick.

209. Crocodile tears (false tears of sorrow ٹسوے - جھوٹے آنسو).
The step-mother shed crocodile tears at the death of the child.

210. Cat's paw (an instrument in the hands of others آلۂ کار).
Students are sometimes used as cat's paw by the politicians.

211. Cap in hand (subserviently ; with humility عاجزی کے ساتھ).
The taxi-driver, cap in hand, opened the door of the cab.

212. The carrot and the stick (hope of reward and threat of punishment).
He benefits from the carrot-and-stick approach.

213. A chink in one's armour (a vulnerable point).
I think I have detected the chink in her shining armour.

214. A counsel of perfection (a piece of advice that is impossible to follow).
The unfortunate thing is that this rather radical counsel of perfection is unlikely to be followed.

215. Cross one's Rubicon (take an action which is important and which cannot be reversed).
Now he crossed his Rubicon and cannot revert to his former stand.

216. Clear the decks for action (to get ready تیار ہونا).
Our visitors are due in ten minutes, so we must clear the decks for action.

217. Cast in one's lot with (to share fortune ہر حال میں شریک ہونا).
A faithful wife always casts in her lot with her husband.

218. To cut the Gordian knot (to solve a problem of extreme difficulty).
Death will cut the most Gordian knots in life.

219. As the crow flies (in a direct line ; سیدھا).
We went to the lake, straight as the crow flies, through the fields.

220. Under a cloud (out of favour; with a slur on one's character زیر عتاب).
He is under a cloud at present.

221. In cold blood (deliberately; with premeditation).
He was murdered in cold blood.

222. In clover (in a condition of luxury عیش و آرام کی زندگی).
His new job is well paid, and the family are in clover.

"D"

223. The sword of Damocles (ever impending fear مستقل خطرہ)
These fears hang like Damocle's sword over every feast, and make enjoyment impossible.

224. A day after the fair (too late بڑی تاخیر کے ساتھ).
He came a day after the fair.

225. Drive into a corner (force someone into a position from which escape will be difficult ناطقہ بند کر دینا)
During the discussion, I drove him into a corner.

226. Do away with (to abolish ختم کر دینا).
We must do away with worn-out, useless customs.

227. Die in the last ditch (to fight to the last آخر دم تک لڑنا).
They were determined to die in the last ditch.

228. To give the devil his due (to praise even a wicked person for his good qualities).
He gives the devil his due, for he does not overlook the good points of his adversary.

229. To die in harness (to die while activity engaged in the performance of work or duty عملی زندگی کے دوران انتقال کر جانا).
He died in harness, working to the last.

230. To do without (to dispense with کسی چیز کے بغیر گذارہ کرنا).
Can we do without water? It is next to impossible.

231. Day in, day out (continuously مسلسل - لگاتار).
He is working hard day in, day out to win the gold medal.

232. Down and out (be unemployed and without money مفلوک الحال).

We should help the down and out; it is our moral obligation.

233. To draw it mild (to express something without exaggeration).

To draw it mild, twenty persons were killed in the accident, which occured the other day.

234. To do yeoman service (long and efficient service).

Quaid-e-Azam did yeoman service to the cause of Pakistan.

235. To draw a blank (to be unsuccessful ناکام رہنا).

He drew a blank in life; it was due to his rashness.

236. A dead-end job (a job without prospects ایسا کام جس میں ترقی کے مواقع نہ ہوں).

Teaching profession is a dead-end job.

237. Dutch courage (courage excited by liquor ایسی جرأت جو نشہ کی بدولت پیدا ہو).

Dutch courage is always short-lived.

238. Down at the heel (poor and miserable مفلوک الحال - نادار).

Although he is down at the heel, yet he does not like to ask for any sort of help.

239. A dead loss (one who is of no help or use to anyone).

It is no use asking Nasir; he is a dead loss at physics.

240. A dead shot (a person who hits the target without fail نشانے کا پکا).

Don't under-estimate him; he is a dead shot.

241. Damn with faint praise (praise in so formal and limited a manner that it is an obvious clock to adverse criticism or dislike).

He is a good critic, no doubt; but he often damns his opponents with faint praise.

242. A damp squib (a complete failure).

His scheme failed like a damp squib.

243. Out of one's depth (a subject beyond one's knowledge to understanding).
The student was out of his depth in discussion on the Middle Ages.

244. Play the very devil with (create disorder).
Too much garlic plays the very devil with my digestion.

245. On the horns of a dilemma (in a difficult position).
He was on the horns of a dilemma and could not decide what to do.

246. In the doldrums/in the dumps (thoroughly depressed پژ مردہ).
He is in the doldrums now-a-days.

247. To draw a long bow (to exaggerate مبالغہ آرائی سے کام لینا).
He is in the habit of drawing a long bow ; his stories must be taken with a grain of salt.

"E"

248. Eye-wash (something said or done to deceive - فریب دھوکہ).
His offer of help is a mere eye-wash.

249. To end in smoke (to fail clumsily ناکام ثابت ہونا).
All his plans ended in smoke.

250. To eat a humble pie (to submit humbly خفت اٹھانا).
In spite of all his brag, he had to eat a humble pie.

251. Every now and then (frequently بسا اوقات).
He comes to see me every now and then.

252. Every inch (entirely ; completely ہر لحاظ سے).
He is every inch a soldier.

253. To eat one's words (to withdraw one's words اپنے الفاظ واپس لینا).
I take a strong exception to your remark ; you will have to eat your words.

254. To err on the safe side (خطرے سے بچنے کے لیے دانستہ غلطی کرنا).
It is better to err on the safe side than to run a risk.

255. At a low ebb (in a state of decline or decay).
His popularity is at a low ebb.

256. To see with half an eye (to see at a glance فوراً تاڑ لینا).
Anyone can see the mischief done with half an eye.

257. To see eye to eye with (to agree with ; to think alike متفق ہونا).
I cannot see eye to eye with you in this matter.

258. Equal to the occasion (be able to act on the occasion).
He is very wide-awake and will prove equal to the occasion.

259. A Fool's errand (a profitless undertaking فضول - بے فائدہ کام).
It is only a fool's errand ; you will gain nothing.

260. At the end of one's tether (to be able to do no more).
Finding himself at the end of his tether, he accepted his enemy's demand for submission.

261. To be ill at ease (to be agitated in mind پریشان ہونا).
The boy did not do his home-work and was ill at ease in the class-room.

262. Over head and ears (wholly ; desperately بری طرح).
He is over head and ears in debt.

263. Take exception to (to object ; to feel offended خفا ہونا).
I take excption to your statement that I am bad tempered.

264. In one's element (in a congenial atmosphere).
He is entirely in his element among a crowd of girls.

265. Put all one's eggs in one's basket (invest all one's sources in a single enterprise).
He put all his egg in one basket, and bought a hotel.

266. On edge (in a state of nervous tension).
We were all on the edge to know the news.

267. In easy circumstances (financially comfortable).
The old man has retired ; he is in easy circumstances.

"F"

268. Few and far between (rare شاذ و نادر).
His visits are few and far between.

269. Fall on evil days (fall a victim to misfortune بد قسمتی کا شکار ہو جانا).
The poor follow fell on evil days.

270. Fair and square (upright ; honest ایماندار).
In our dealings with others, we should be fair and square.

271. Far and wide (everywhere دور و نزدیک).
His fame spread far and wide.

272. To feather one's own nest (to enrich oneself, honestly or otherwise).
Some officers feather their nests well while they have an opportunity.

273. First and foremost (supreme اولین).
It is our first and foremost duty to inculcate a spirit of patriotism in our young generation.

274. For good (for ever ہمیشہ کے لیے).
He took leave of me for good.

275. Feel in one's bones (feel certain یقین ہونا).
I felt in my bones that she would not betray me.

276. To fish in troubled waters (try to win advantages for oneself from a disturbed state of affairs دوسروں کی مشکلات سے ناجائز فائدہ اٹھانا).
A selfish person is always out to fish in troubled waters.

277. To fall flat (fail to produce any effect بے اثر ثابت ہونا).
His speech fell flat on the audience.

278. From pillar to post (from one person to the other در بدر).
Being penniless, he is knocking about from pillar to post.

279. From time to time (occasionally وقتاً فوقتاً).
My friend comes here from time to time.

280. From hand to mouth (in a state of poverty).
He is living from hand to mouth ; his income is low.

281. A fly in the ointment (an untoward situation which prevents pleasure from being perfect).
Her objection to his scholarly speech was really a fly in the ointment.

282. To fall out of use (to cease to be used استعمال میں نہ رہنا).
This old pen hen has fallen out of use.

283. To fall foul of (to quarrel with جھگڑا کرنا).
He always falls foul of his step-brother.

284. To face the music (to face adverse criticism).
He is a man of short temper and cannot face the music.

285. Fancy price (a very high price زیادہ قیمت).
This shop-keeper charges fancy price for his articles.

286. Fat of the land (the best and most expensive food etc.)
Though they have not much money, they seem to live off the fat of the land.

287. To find fault with (to censure ; to blame نقص نکالنا).
Don't find fault with your friends.

288. To follow the banner of (to be subservient to زیر اثر ہونا).
India always follows the banner of Russia.

289. A fast man (an extravagent man فضول خرچ آدمی).
A fast man sometimes find himself in financial straits.

290. French leave (absence from duty without permission).
French leave can mar the career of an employee.

291. A friend at court (an influential person اثر و رسوخ والا دوست).
He has got this post through a friend at court.

~ 292. Fall on the ground (fail ناکام رہنا).
The scheme fell to the ground.

293. To feel run down (to feel exhausted تھکاوٹ محسوس کرنا).
She felt run down after cooking.

294. To fly in the face (to disregard ; to defy).
His statement flies in the face of all the evidence.

295. To fall on one's feet (be lucky and fortunate).
Some persons always fall on their feet. Three cheers to their luck !

296. To feel equal to (to be capable of اہل ہونا).
I don't feel equal to this task.

297. To pull/draw a long face (to look dissatisfied or sorrowful منہ لٹکا لینا).
When he heard the news, he pulled a long face.

298. Far and away (beyond comparison or rivalry).
He is far and away the best player in our college.

299. To fiddle away (to fritter away ضائع کرنا).
He fiddled away his time and strength.

300. To play second fiddle (to take a subordinate part),
I refused to play second fiddle to him.

301. In full swing (in full operation ; at its height).
She was in full swing of hope.

302. To play the fool with (to deceive دھوکا دینا).
You should not play the fool with me any longer.

303. To set one's face against (to oppose sternly مخالفت کرنا).
He set his face against early marriage.

304. To follow suit (to follow the example تقلید کرنا).
Try to follow suit of great men.

305. Play fast and loose (to act irresponsibly غیر ذمہ داری کا مظاہرہ کرنا).
If you think you can play fast and loose with the agreement we made, you are mistaken.

"G"

306. To give a good account of oneself (act in a way that brings credit ; do well).
He gave a good account of himself in the debate.

307. Give a wide berth (to ávoid پہلو بچانا).
Give a wide berth to gambling and drinking.

308. Get the better of (to get the upper hand برتری حاصل کرنا).
Sarwar had scored marks in the last examination, but this time I am getting the better of him.

309. Give a cold shoulder (show distaste for one's company ; to snub someone).
I met him after a long time, but he gave me a cold shoulder.

310. Give false colour to (to distort facts حقائق کو غلط رنگ میں پیش کرنا).
Newspapers often give false colour to the news they report.

311. Give currency to (to spread ; to give current پھیلانا).
Don't give currency to rumours.

312. To get wind (to leak out پھیل جانا).
I don't know how the secret got wind.

313. To give vent to (to express اظہار کرنا).
He gave vent to his feelings in a shout of laughter.

314. To go without saying (to be certain ; to take for granted یقینی ہونا).
It goes without saying that he is the villain of peace.

315. To go hand in hand (to go together ساتھ ساتھ رہنا).
Prosperity goes hand in hand with industry.

316. To gain gronnd (make progress ; to win advantage ترقی کرنا).
He is an intelligent person ; he will gain ground in life.

317. To go with tide/times (to do so others do زمانے کا ساتھ دینا).
A shrewd man always goes with tide/times.

318. To give away the show (let people know what is being done or planned).
I wish she would not talk and give the show away.

319. To get a sack (to lose a job نوکری سے ہاتھ دھونا).
A dishonest servant is doomed to get a sack.

320. To go to the dogs/to go to pieces (To be ruined تباہ ہو جانا).
He went to the dogs because of his foolishness.

321. To go to the wall (to suffer hardship ; to give way).
The weak always go to the wall.

322. To go a long way (make a considerable contribution).
His timely help will go a long way in solving my problems.

323. To get into a scrape (to be in a difficult situation مشکل میں ہونا).
A careless person often gets into a scrape.

324. To go into black (to mourn ماتم کرنا).
He went into black for his mother.

325. To give oneself airs (to be haughty مغرور ہونا).
He always gives himself airs ; nobody likes him.

326. To give ear to (to pay attention توجہ دینا).
Please, give ear to what I say.

327. To go to all lengths (to do everything possible ; to try utmost ممکن قدم اٹھانا).
He will go to all lengths to set up a new factory.

328. To go back upon one's words (to back out وعدہ سے مکر جانا).
A gentleman never goes back upon his word.

329. Good at heart (kind ; tender-hearted مہربان).
He passes for a strict man, but he is good at heart.

330. To give hard measure (to treat harshly سختی سے پیش آنا).
Some land-lords give hard measure to their tenants.

331. Glove-money (bribe رشوت).
He was in the habit of receiving glove money.

332. A green horn (a fool ; a novice ناتجربہ کار).
Do you take me for a green horn ?

333. To go to rack and ruin (to be utterly destroyed تباہ ہو جانا).
The crops went to rack and ruin for want of rain.

334. To get into a mess (to drift into difficulties مشکلات میں گھر جانا).
He got into a mess because of his carelessness.

335. To go through fire and water (to under-go any risk).
I will go through fire and water to achieve my objective.

336. To get hot under the collar (to be indignant ; غصہ میں آنا).
He is a short-tempered persons ; he gets hot under the collar for nothing.

337. To get a smack in the eye (to suffer from acute disappointment سخت مایوسی کا سامنا کرنا).
He got a smack in the eye when he borrowed the money from his friends.

338. Get rid of (dispose of something not desired or needed چھٹکارا حاصل کرنا).
We are going to get rid of our old car.

339. Gift of the gab (the ability to speak fluently and convincingly تقریر کا ملکہ).
There is no doubt that our principal has the gift of the gab.

340. With kid gloves (gently).
The whole matter needs handling with kid gloves.

341. Go by the board (be ignored نظر انداز ہو جانا).
Caution went by the board as the match neared its conclusion.

342. A good Samaritan (one who helps a needy person).
He acted as a good Samaritan and took the woman to hospital.

343. With a good grace (cheerfully خندہ پیشانی کے ساتھ).
The head-master listened to my complaints with a good grace.

344. Run in narrow groove (function in the same limited, narrow away).
He was a man of simple tastes, and his whole life ran in a narrow groove.

345. To go the way of all flesh (to expire ; to die انتقال کر جانا).
He went the way of all flesh after a prolonged illness.

346 Out of gear (out of order).
The ship was out of gear.

347. To get on one's nerves (to make nervously irritable اعصاب پر سوار ہو جانا).
Loquacity gets on my nerves.

348. Get off scott-free (to go unpunished صاف بچ جانا).
The thief got off scott-free.

"H"

349. To hang in the balance (to be doubtful ; in an uncertain condition غیر یقینی ہونا).
The question of his marriage stills hangs in the balance.

350. Hit below the belt (to take an unfair advantage ناجائز فائدہ اٹھانا).
A fair person never likes to hit below the belt.

351. Hold one's card close to the chest (to be secretive خفیہ انداز میں کام کرنا).
He always holds his cards close to the chest ; I know nothing about his plans.

352. To have cold feet (to feel frightened خوفزدہ ہو جانا).
When he saw the snake, he had cold feet.

353. A house of cards (something which is not durable : temporary عارضی - ناپائیدار).
Life is nothing but a house of cards.

354. Hand in glove (intimately connected باہم شیر و شکر).
Now-a-days, they are hand in glove with one another.

355. Hard and fast (definite ; clear قطعی - واضح).
There are hard and fast rules for every game.

356. To harp on the same string (to dwell on a subject to a tedious length ایک ہی رٹ لگانا).
Nobody likes his company ; he always harps on the same string.

357. Head over ears (deeply immersed or involved مکمل طور پر).
He is head over ears in debt.

358. High time (proper time مناسب وقت).
It is high time to weed out corruption.

359. A hard row to hoe (a difficult task مشکل کام).
To finish this work within an hour is hard row to hoe.

360. High life (a life of luxury ٹھاٹھ باٹھ کی زندگی).
The land-lord is leading a high life.

361. Hole and corner (secret ; underhand خفیہ).
I do not like his hole and corner policy.

362. To have a narrow escape (a hair-breadth escape بال بال بچنا).
He was lucky enough to have a narrow escape in the accident.

363. To have a finger in the pie (to have a share in doing something کسی کام میں شریک ہونا).
It is not Nasim alone who did it ; Shamim also had a finger in the pie.

364. To have an axe to grind (to serve one's own personal interests اپنا الو سیدھا کرنا).
Hamid has advised me not to apply for his post. I suspect he has his own axe to grind.

365. To hope against hope (to hope for the impossible).
You are still thinking to acquire that property. I am afraid you are hoping against hope.

366. To have no backbone (to be infirm).
He is a person of wavering mind ; he has no backbone.

367. To hold water (to be valid and convincing باوزن ہونا).
This argument does not hold water.

368. To hit the nail on the head (to strike at the right place).
The reason he gave against the proposal hit the nail on the head.

369. To hire and fire (to employ and to dismiss ملازم رکھنا اور (ملازمت سے الگ کر دینا).
He is all in all this office ; he can hire and fire any body.

370. To get into hot water (to get into trouble مشکل میں ہونا).
By attemping to use unfair means in the examination he has got into hot water.

371. To have the ball at one's feet (to see one's way to success).
He is looking confident ; he has the ball at his feet.

372. To hold cheap (to despise نفرت کرنا).
He is an arrogant person aad holds others cheap.

373. To have all eggs in one basket (risk all one's possessions in a single venture).
It is never advisable to have all your eggs in one basket.

374. To hold one's horses (to wait انتظار کرنا).
Please hold your horses ; this work cannot be done in a jiffy.

375. High and dry (isolated ; alone تنہا).
Since he is out of pocket now-a-days, his friends have left him high and dry.

376. To hold one's peace (to remain silent خاموش رہنا).
Everybody was talking in the meeting without any let or hinderance ; I preferred to hold my peace.

377. To husband one's resources (to manage one's means with frugality اپنے وسائل کا کفایت شعارانہ استعمال کرنا).
A law-paid person should try to husband his resources.

378. To have the edge on somebody (have an advantage ever somebody برتری حاصل ہونا).
He is a sourceful man ; he has the edge on his opponent.

379. With a high hand (arrogantly تکبرانہ انداز میں).
The king ruled the people with a high hand.

380. Heart and soul (with all one's energy and devotion).
He threw himself, heart and soul, into the struggle.

381. To be in the seventh heaven (to be extremely happy (بہت خوش ہونا).
He was in the seventh heaven at the time of his marriage.

382. Hobson's choice (no choice at all).
I am left to Hobson's choice ; I don't know what to do.

383. Hue and cry (a cry of alarm شور و غل).
The people persued the thief with hue and cry.

384. Make head way (progress ; go forward آگے بڑھنا).
They made considerable headway up the mountain.

385. Make heavy weather of (find great difficulties in مشکلات سے دوچار ہونا).
You seem to be making heavy weather of that job.

386. Improve the shining hour (take advantage of an opportunity (موقع سے فائدہ اٹھانا).
He is a clever person and knows how to improve the shining hour.

387. Hobby-horse (favourite notion or idea پسندیدہ موضوع).
Military service is his hobby-horse.

"I"

388. In the air (1) (uncertain غیر یقینی).
My plans are still in the air.
(2) (known to everybody عام مشہور).
It is in the air that he has eloped with Salma.

389. In the twinkling of an eye (in no time فوراً سے پہلے).
Nothing can be done in the twinkling of an eye.

390. Ins and outs (all the details, both direct and indirect تمام تفصیلات).
He is a cloth merchant and knows all the ins and outs of this trade.

391. In the long run (eventually آخر کار).
Truth does succeed in the long run.

392. If the worst comes to the worst (at all accounts ہر حالت میں).
I will help him even if the worst comes to the worst.

393. In a jiffy/in no time (immediately فوراً).
The news of his murder spread in a jiffy.

394. In the offing (imminent جلد متوقع).
The new labour policy is in the offing.

395. In keeping with (consistent with کے مطابق).
His words are not in keeping with his deeds.

396. In a fix (in a difficult situation الجھن میں).
He is in a fix and there is none to help him out of it.

397. In a nutshell (in brief مختصر طور پر).
He narrated the incident in a nutshell.

398. In the wake of (after, following).
Economic recession does come in the wake of war.

399. To be in deep waters (to be in difficulties مشکلات میں گھرا ہوا).
A careless person often finds himself in deep waters.

400. To be in a flutter (to be in a state of nervous excitement گھبراہٹ کے عالم میں ہونا).
He was in a flutter before the commencement of the test.

401. In the teeth of (in opposition to ; in direct defiance).
He went abroad for higher education in the teeth of opposition from his father.

402. In good gear (in good working order چالو حالت میں).
Everything in the factory was in good gear.

403. In high feather/in high spirits (in a jovial, cheerful mood خوش و خرم).
Having won the first prize, he was in high feather.

404. To be in the dumps (to be depressed افسردہ ہونا).
Nasir is a cheerful boy ; but today he is in the dumps.

405. To be in the limelight (to receive much attention).
There was a time when the plays of Shakespeare were in the limelight.

406. To be in a tight squeeze (to be in financial difficulties اقتصادی مشکلات میں گھرے ہوئے ہونا).
He has spent lavishly on his son's marriage; now he is in a tight squeeze.

407. To be in a rut (a monotonous routine of life).
Life is in a rut and I find no charm in it.

408. To have several irons in the fire (to have various different interests/activities).
He has no spare time; he always has several irons in the fire.

"J"

409. To join hands (to co-operate تعاون کرنا).
He joined hands with his brother in running the shop.

"K"

410. Keep at arm's length (to avoid being friendly with someone منہ نہ لگانا).
He is a man of ill repute; keep him at arm's length.

411. Keep body and soul together (maintain life جسم و جان کا رشتہ قائم رکھنا).
The poor find it difficult to keep body and soul together.

412. Keep the ball rolling (continue a discussion; go on speaking گفتگو جاری رکھنا).
He is a good conversationalist and knows how to keep the ball rolling.

413. To keep in the dark (not to disclose a secret, etc.)
Some businessmen keep the government in the dark about their income.

414. Keep the wolf from the door (keep away extreme poverty or starvation).
With my small income, I find it very difficult to keep the wolf from the door.

415. To Keep abreast of (to be in touch with ; to know the most recent facts باخبر رہنا).
Read the papers if you want to keep abreast of the the times.

416. To keep pace with(go alongwith ساتھ ساتھ چلنا).
. This horse is too weak to keep pace with others.

417. Keep an eye on (to watch نگرانی کرنا).
This officer keeps a vigilant eye on his subordinate staff.

418. Kith and kin (relatives رشتہ دار).
He is very kind to his kith and kin.

419. To kick against the pricks (to oppose something to one's own harm بیکار مزاحمت سے نقصان اٹھانا).
He is foolish enough to kick against the pricks.

420. To kick up a row (to make a fuss دنگا فساد برپا کرنا).
Nasir kicked up such a row for nothing.

421. To knock the bottom out of (to render ineffectual or invalid ناکارہ بنا دینا).
I knocked the bottom out of his arguments in the debate.

422. To keep a good table (to be hospitable مہمان نواز ہونا).
He is a generous person and keeps a good table.

423. To keep up one's spirits (to maintain one's courage and cheerfulness).
In trouble, good company helps to keep up one's spirits.

424. To keep up appearances (to try to maintain one's image in society).
In social life, one has to keep up appearances.

425. Keep early hours (rise and sleep in time).
If you keep early hours, you are sure to live long.

426. To keep late hours (make delay in going to bed رات کو دیر تک جاگنا).
Students keep late hours during the examination days.

427. To keep within bounds (to keep within limits).
He is a man of short temper and cannot keep his anger within bounds.

428. To kiss the rod (to accept punishment humbly سزا قبول کرنا).
Since he was guilty, he had to kiss the rod.

429. To keep a stiff upper lip (to bear, pain etc , with patience).
He is a very patient man ; he always keep a stiff upper lip.

"L"

430. Lip deep (insincere).
Her profession of love is only lip deep.

431. A long way out (inaccurate غلط).
His estimate of the situation is a long way out.

432. To leave much to be desired (to be unsatisfactory غیر تسلی بخش ہونا).
His article leaves much to be desired ; it needs a lot of improvement.

433. A lame duck (unconvincing ; unsatisfactory).
His new proposal is nothing but a lame duck.

434. Lock, stock and barrel completely مکمل طور پر).
The government wants to enforce Islam lock, stock and barrel.

435. Leave in the lurch (to leave one in a difficult situation مشکل میں ساتھ چھوڑ دینا).
An insincere person often leaves his friends in the lurch.

436. Live from hand to mouth (without any provision for the future).
People with low salaries live from hand to mouth these days.

437. Look down upon (to hate نفرت کرنا).
I look down upon this vulgar show of wealth.

438. Look forward to (to wait anxiously بے تابی سے انتظار کرنا).
We are looking forward to your visit.

439. Lion's share (a major part of something بڑا حصہ).
Hayat ate a lion's share of the sweets.

440. To lose heart (to be disappointed ہمت ہارنا).
Don't lose heart ; go ahead with resolution.

441. Lead by the nose (to influence someone excessively از حد متاثر کرنا).
The editors of the newspapers lead the public by the nose.

442. To look green (to look sick بیمار دکھائی دینا).
You are looking green ! What is the matter ?

443. To lend a hand (to keep مدد دینا).
Would you like to lend me a hand in this matter ?

444. To lead to altar (to marry شادی کرنا).
The faithful lover led his beloved to the altar.

445. To lose one's head (to haughty and proud مغرور ہونا).
He has lost his head on account of sudden prosperity.

446. To live by one's wits (to live by clever, not always honest, methods).
I suspect he lives by his wits.

447. To live in clover (to live a comfortable life).
His income is sufficient ; he is living in clover.

448. A left-hand compliment (praise which has an unfavourable implication تعریف کے پردے میں بد تعریفی).
He gave me a left-hand compliment by saying that I was a careful friend.

449. Laugh in one's sleeve (be amused secretly جی ہی جی میں خوش ہونا).
Don't laugh in your sleeve over the mistakes of others.

450. Without any let or hinderance (without any obstruction بغیر کسی رکاوٹ کے).
The enemy wrought his will without any let or hinderance.

"M"

451. To make the best of (to use to the greatest advantage پورا پورا فائدہ اٹھانا).
He has decided to make the best of this chance.

452. To make a light of (to be little ; to attach no importance to (کوئی اہمیت نہ دینا).
He made a light of my advice.

453. Make capital out of (to exploit to one's advantage فائدہ اٹھانا).
The leader of the opposition made capital out of the government's difficulties.

454. Make a clean breast of (to confess اعتراف کر لینا).
He made a clean breast of the whole matter.

455. Make no bones about (doing something (to feel no doubt or shame شرم محسوس نہ کرنا).
I made no bones about letting her the truth.

456. Make-believe (pretence بہانہ - دکھاوا).
His mourning is all make-believe.

457. To make head-way (to make progress ترقی کرنا).
He is making head-way in his studies.

458. To make good (repair ; put back something that has been destroyed).
The carpenter will make good the broken chair-leg.

459. To make one's mark (to win distinction سکہ جمانا).
An intelligent man always makes his mark in the world.

460. Make head or tail (understand ; comprehend سمجھنا).
I cannot make head or tail of this argument.

461. To make amends for (to compensate تلافی کرنا).
This will make amends for her disappointment.

462. To make allowance (take a lenient view of something رعایت دینا).
We must make some allowance for his inexperience.

463. To mind one's own business (refrain from interfering).
Mind your own business ; it is in your interest.

464. To make common cause with (to co-operate تعاون کرنا).
An up-right man always makes common cause with the forces of justice.

465. To meet one's Waterloo (to face complete ruin مکمل شکست سے دوچار ہونا).
Germany met its Waterloo in World War II.

466. Mother wit (natoral shrewdness or sagacity).
The plays of Shaw owe their popularity to his mother wit.

467. To meet half-way (to compromise with سمجھوتہ کر لینا).
It is a matter of principle ; I cannot meet him half-way.

468. To make the best of a bad bargain (to take misfortunes cheerfully).
A cheerful person always tries to make the best of a bad bargain.

469. To mince matters (to avoid plain, clear words).
Don't mince matters ; speak plainly.

470. Make a hash of something (to spoil ; to make a mess of ستیاناس کر دینا).
He tried to repair of his radio, but made a hash of it.

471. To make the most of (put to the best use possible).
We must make the most of the fine weather.

472. To the marrow (through and through مکمل طو پر).
He is a patriot to the marrow.

473. Up to the mark (according to a fixed or required standard معیار کے مطابق).
His performance is not up to the mark.

474. Wide of the mark (very inaccurate غلط).
His guesses were all wide of the mark.

"N"

475. Null and void (ineffective, cancelled کالعدم).
This law has become null and void.

476. Nail one's colours to the mast (to take a decided stand in any matter).
He has nailed his colours to the mast, and he will help me to the hilt.

477. Nip in the bud (to check or arrest at very outset شروع ہی سے کسی چیز کا خاتمہ کر دینا).
Nip the evil in the bud.

478. Nail to the counter (to expose perfectly پوری طرح فاش کر دینا).
Now his mischief has been nailed to the counter.

479. A Nine day's wonder (a thing of temporary interest).
Scandals are usually a nine day's wonder.

"O"

480. Out of pocket (destitute ; penniless مفلس).
He is out of pocket now.

481. Out of sorts (unwell بیمار).
I feel rather out of sort today.

482. Out of the wood (free from danger).
I was out of the wood through the timely help of my friend.

483. Off hand (without preparation فی الفور).
I cannot give you the figures off hand.

484. Olive-branch (a gesture of peace).
After a long war, the exhausted enemy held out the olive-branch.

485. Order of the day (the current fashion ایسی چیز جس کا رواج ہو).
Stiff collars are the order of the day for men.

486. Once and for all (finally حتمی طور پر).
She told him, once and for all, that she would not marry him.

487. On one's last legs (on the verge of failure or exhaustion ختم ہونے کے قریب).
His business is on its last legs.

488. On the spur of the moment (with preparation فوراً).
Though he spoke on the spur of the moment, his speech was a great success.

489. On the eve of (just before an important event).
A farewell dinner was given to the principal on the eve of his retirement.

490. Other fish to fry (other matters to attend to دوسری اہم مصروفیات).
I can't do this work at present ; I have other fish to fry.

491. On the air (broadcasting).
The Prime Minister will be on the air in a few minutes.

492. On the anvil (order preparation ; under discussion).
The budget for the new fiscal year is on the anvil.

493. On the square (above board شک و شبہ سے بالاتر).
He is a fair person ; his dealings are on the square.

494. Over and above (addition to ; besides علاوہ).
Over and above this fine, he was expelled from the college for gross misconduct.

495. On the whole (generally ; mostly بحیثیت مجموعی).
On the whole, it is a good novel.

496. On the horns of a dilemma (in a fix سخت الجھن میں).
He was on the horns of a dilemna and did not know what to do.

497. Of the first water (excellent بہترین).
He is a singer of the first water.

498. Off one's head (crazy پاگل).
He talks as if he were off his head.

499. Out of humour (displeased ; in a bad mood ناخوش).
Why are you out of humour today ?

500. On the look out (in search of تلاش میں).
He is on the look out for a good job.

501. On an even keel (steady ; calm پر سکون).
He is a cool-headed person ; he is always on an even keel.

502. Of a piece (similar ; alike ایک ہی طرح کا).
This mean act is of a piece with his general conduct.

503. Off the map (of no account غیر اہم).
So far as the present situation in concerned, I am off the map.

504. On the score of (because of کی وجہ سے).
His application for the job was rejected on the score of poor health.

505. An open question (a matter for discussion which is still without decision).
The future of democracy in Pakistan is still an open question.

506. On the wane (declining ; dimnishing رو بہ انحطاط).
His reputation as a novelist is on the wane.

507. On the brink of/on the verge of (bordering on ; very near to انتہائی قریب).
This business-man is on the brink of financial ruin.

508. Off the hook (disturbed in mind پریشان).
This news was quite unexpected for him ; now he is off the hook.

509. Out and out (thoroughly مکمل طور پر).
He is out and out a scoundrel.

510. Out at elbows (in a poor financial condition مفلس).
His business has suffered a severe set-back ; now he is out at elbows.

511. Off and on (occasionally کبھی کبھار),
He goes to the cinema off and on.

512. Once in a way (occasionally, but not often).
Once in a way we visit the theatre.

513. Out and away (without any comparison بلا مقابلہ).
He is out and away the best comedian.

514. On no account (not for any reason کسی بھی حالت میں).
Pakistan will yield to India on no account.

515. Out of joint (restless and unsatisfactory).
The political situation is out of joint.

516. On the crest of a wave (the most favourable moments of one's fortune).
His hat trick shows that he is on the crest of the wave.

517. Of no account (unimportant غیر اہم).
His objection is of no account.

"P"

518. Pros and cons (advantages and disadvantages فائدے اور نقصانات).
You should carefully consider the pros and cons of this proposal.

519. Palmy days (days of prosperity and glory عروج کا زمانہ).
I had many friends in my palmy days.

520. Pandora's box (a curse in the form of gift).
The favour shown to me proved a pandora's box in the end.

521. To pay through the nose (to pay very dearly خمیازہ بھگتنا).
He picked a quarrel with his officer and he had to pay through his nose.

522. Pick holes in (to criticize ; to show the faults نقص نکالنا).
Out of jealousy, he is trying to pick holes in the work done by you.

523. To poke one's nose (to meddle into others' affairs اپنی ٹانگ اڑانا).
Don't poke your nose in my affairs.

524. Play fast and loose (to act in an irresponsible manner غیر ذمہ داری کا مظاہرہ کرنا).
Don't play fast and loose with your friends.

525. Point-blank (direct ; without any qualification صاف صاف).
He denied point-blank that he had ever entered the house.

526. Play ducks and draks with (to squander ضائع کرنا).
Don't play ducks and drakes with our hard-earned money.

527. To pick a bone with (to blame الزام دینا).
You cannot pick a bone with me in this matter.

528. To pull a long face (to look sad ; to express disgust منہ لٹکا لینا)

He pulled a long face on hearing the sad news of his failure

529. To pay off old scores (to take revenge انتقام لینا).

He is bent upon paying off old scores.

530. To play one's trump card (to make the best of a chance بہترین چال چلنا ۔ پورا فائدہ اٹھانا).

A shrewd person knows how to play his trump card.

531. To pay the debt of nature (to die مر جانا).

Everybody will have to pay the debt of nature sooner or later.

532. To pay lip service to (to pretend to be faithful وفا داری کا بہانہ کرنا).

Don't trust him ; he is paying lip service to you.

533. Part and parcel (an essential part لازمی حصہ).

This book is a part and parcel of my library.

534. To play one's cards well (to act judiciously عقل مندی سے کام لینا).

He is a man of cool nerves and he always plays his cards well.

535. To play truant (to stay away ; to loiter جماعت میں حاضر نہ رہنا).

School boys playing truant will be punished.

536. To play ones false (to deceive دھوکہ دینا).

A fair person never likes to play others false.

537. The pick of the bunch (the best of the lot بہترین چیز).

His last novel is the pick of the bunch.

538. To put one's nose out of joint (to earn one's jealousy).

Her brilliant success has put her friends' nose out of joint.

539. To put one's shoulder to the wheel (to act without the help or support of others اپنی مدد آپ کرنا).

No body is willing to help you ; you will have to put your shoulder to the wheel.

540. To pour oil on troubled waters (to pacify a disturbed situation).

The situation was quite ruffled, but the speech of the President poured oil on troubled waters.

"Q"

541. Question of questions (a matter of supreme importance انتہائی اہم معاملہ).

Higher education is a question of questions for me.

"R"

542. Root and branch (entire ; completely مکمل طور پر).

He destroyed his enemies root and braneh.

543. Ride the high horse (to be haughty مغرور ہونا).

If you go on riding the high horse in this foolish mannei, you will soon come to grief.

544. Read between the lines (grasp the hidden significance of a writing خفیہ معانی سمجھنا).

Read between the lines, its plain from her letter that she is unhappy.

545. Red-tape (official formality and delay دفتری تاخیر).

He was a formalist, a man of red-tape and routine).

546. To rest one's laurels (to be contented with one's past achievement and not to make any further effort).

He has grown old and he thinks it fit to rest on his laurels.

547. To rise to the occasion (to prove equal to the occasion).

A man of parts always rises to the occasion and achieves his cherished goal.

548. To run short (to be exhausted ختم ہو جانا).

Provisions ran short and the garrison surrendered.

549. Rub shoulders with (to have friendship with دوستی کرنا),

He always tries to sub shoulders with the most influential people.

550. To ride out of a gall (to come out of a danger successfully خطرے سے بچ نکلنا).

His timely help enabled me to ride out of the gall.

551. To ride a hobby (to talk continuously about one's favourite subject).

A person who always rides a hobby, is seldom liked by others.

552. To ride out of a storm (to survive crisis مشکلات سے بخیر و خوبی نکل آنا).

His steadfastness enabled him to ride out of the storm.

553. To rule the roost (to dominate غالب ہونا).

It is Ahmad's wife who rules the roost in the household.

554. Ride roughshod (proceed without regard for other people's views or feelings).

The chairman rode roughshod over all objections to his plan.

555. Rap on the knuckles (a sharp reproof سخت ڈانٹ).

The bank-clerk received a rap on the knuckles for his carelessness.

556. Take the rough with the smooth (to accept what is pleasant along with what is unpleasant).

If you want to enjoy life, take the rough with the smooth.

557. To ruffle one's feathers (to irritate ; to offend ناراض کرنا).

Her rude behaviour ruffled my feathers.

"S"

558. Strain every nerve (try one's level best پوری پوری کوشش کرنا).

I shall strain every nerve to solve this problem.

559. To stand one in good stead (to prove useful at the time of need مفید ثابت ہونا).

This old coat will stand me in good stead if the weather turns cold.

560. Stand in a person's light (prevent one's advancement ; spoil one's career).

Poor education stands in his light.

561. Stand one's ground (maintain one's position اپنی جگہ ڈٹ جانا).
Our soldiers stood their ground in the face of severe attacks.

562. To sweep the board (to have every possible success).
What a lucky person he is ! He has swept the board.

563. To sail under false colours (to deceive دھوکہ دینا).
A fair person never likes to sail under false colours.

564. Spick and span (extremely neat and tidy صاف ستھرا).
His dress is always spick and span.

565. To steer clear of (to avoid بچنا).
He steered clear of this controversial point.

566. To speak for itself (to be self-evident واضح ہونا).
This fact speaks for itself.

567. To speak of one in high terms (to praise one highly بے تحاشہ تعریف کرنا).
He is a bluff and he always speaks of his family in high terms.

568. Sum and substance (theme ; main idea مرکزی خیال).
What is the sum and substance of this story ?

569. To speak one's mind (utter one's real opinion کھری رائے کا اظہار کرنا).
My friend never minces any matter ; he always speaks his mind openly.

570. A sheet anchor (the chief support بڑا سہارا).
Patience was his sheet anchor in the time of adversity.

571. Salt of the earth (the most valuable members of the community).
You will enjoy meeting Afzal ; he is the salt of the earth.

572. Sharp practices (dishonest devices in business کاروباری بد دیانتی).
Sharp practices often play the devil with business.

573. To split hairs (to be too critical بال کی کھال اتارنا).
We should not split hairs over trifles.

574. To stem the tide (to resist مزاحمت کرنا).
We should try our level best to stem the tide of corruption.

575. To swallow the bait/to rise to the bait (to succumb to temptation).
He is too clever to rise to your bait.

576. To square the circle (to attempt impossibilities ناممکن بات کی کوشش کرنا).
This plan is impracticable ; you are simply trying to square the circle.

577. To see rocks ahead (to expect hurdles مشکلات کی توقع رکھنا).
It seems to be an easy job, but I see rocks ahead.

578. A short cut (an easier way of doing something).
There is no short cut to knowledge.

579. To shoot a line (to exaggerate one's own a success).
His ability cannot be called in question ; but we cannot overlook the fact that he is in the habit of shooting a line.

580. To set one's face against (to oppose ; to defy مخالفت کرنا).
I always set my face against such a vulgar show of wealth.

581. To stick to one's guns (not to be budged from one's position اپنے موقف پر قائم رہنا).
A man of determination always sticks to his guns.

582. To show the white feather (to show cowardice بزدلی کا مظاہرہ کرنا).
The enemy showed the white feather and fled from the arena.

583. To sit on the fence (to remain neutral غیر جانبدار رہنا).
He is adept in the art of sitting gracefully on the fence.

584. To step into another's shoes (to take the place of another person کسی کی جگہ لینا).
After the Quaid's death, Liaquat Ali Khan stepped into his shoes.

585. Safe and sound (without any injury or harm بحفاظت).
We reached our destination safe and sound.

586. To sow wild oats (to indulge in follies حماقتیں کرنا).
Those who sow wild oats in youth, repent in old age.

587 At one fell swoop (in one complete and sudden disaster).
She lost her husband, her son and her home at one fell swoop.

588. Sight for sore eyes (a very welcome, cheering thing to see).
Children are really a sight for sore eyes.

589. Sail near/close to the wind (go very near to something which is improper and illegal).
The magistrate warned the defendant that he was sailing very near the wind.

590. Steal a march upon (to surpass by unfair means).
I deserved promotion but my junior officer stole a march upon me by foul means.

591. Storm in the tea cup (great excitement over a trifle).
The protest of audience at the cheap joke of the speaker was only a storm in the tea cup.

"T"

592. Turn one's back upon (ignore نظر انداز کر دینا).
Munir turned his back upon me in the hour of need.

593. Turn to good account (to use استعمال میں لانا).
I can turn all this timber to good account.

594. Turn the corner (pass a crisis successfully).
The patient has turned the corner, and will recover.

595 Turn over a new leaf (change for the better).
He is sorry for all his misdeeds and has now decided to turn over a new leaf.

596. Turn the table (reverse the position پانسہ پلٹ دینا).
The sudden arrival of the police turned the tables.

597. Turn tail (to run away فرار ہو جانا).
On seeing a police-man, the pick-pocket turned tail.

598. Turn a deaf ear to (to refuse to listen to کان نہ دھرنا).
He turned a deaf ear to my advice.

599. To turn one's coat (to change one's opinion or loyalty).
It is not for the first time that he has turned his coat.

600. Tooth and nail (with extraordinary fierceness بے جگری کے ساتھ).
The Hindus opposed the Pakistan Movement tooth and nail.

601. Time and again (frequently بار بار).
The children have been warned about the danger time and again.

602. On the threshold (the beginning of anything کسی چیز کا آغاز).
The scientist felt he was on the threshold of solving a tremendous mystery.

603. To the core (completely مکمل طور پر).
This apple is rotten to the core.

604. To make a bon-fire of (to destroy تلف کر دینا).
He made a bon-fire of old, useless books.

605. Take exception to (to object اعتراض کرنا).
I take exception to you remarks.

606. To put an end to (to finish ختم کر دینا).
He tried to put an end to their quarrel.

607. To show a clean pair of heels (to flee رفو چکر ہو جانا).
As soon as he saw his enemy, he showed a clean pair of heels.

608. To take a leaf out of one's book (take advice ; to learn a lesson.
We must take a leaf out of our Prophet's (peace be upon him book to face the hardships bravely.

609. To take with a grain of salt (accept a statement ; but with some doubt as to its complete truth).
We take most of what he says with a grain of salt.

610. To take to one's heels (to abscond ; to run away بھاگ جانا).
After stabbing a man to death, Rashid took to his heels.

611. Talk through one's hat (to talk nonsense فضول باتیں کرنا).
Don't pay heed to what he says ; he is simply taking through his hat.

612. Take a fancy to (to like ; to have admiration for پسند کرنا).
He took a fancy to Salma.

613. Take by storm (make a sudden attack and win a victory اچانک حملہ کرکے کامیابی حاصل کرنا).
The Muslim army took the enemy by storm and won a great victory.

614. Through thick and thin (through every trouble or difficulty ہر طرح کے مشکل دور میں).
They followed their leader through thick and thin.

615. Thick-skinned (not sensitive to reproach).
He is too thick-skinned to see the impression he makes.

616. Then and there (forthwith فوری طور پر).
When he fell out of the bus, he expired then and there.

617. To yield a palm to (to acknowledge one's superiority کسی کی برتری تسلیم کرنا).
All the poets of Indo-Pakistan yield palm to Allama Iqbal, the poet of the East.

618. To throw cold water upon (to discourage حوصلہ شکنی کرنا).
He threw cold water upon my plans by saying that they were impracticable.

619. To the marrow (completely مکمل طور پر).
He is honest to the marrow.

620. Take a leap in the dark (to act in a rash manner اندھا دھند کوئی کام کرنا).
He took a leap in the dark and suffered a heavy loss.

621. To take to task (to admonish سخت سست کہنا).
He took his servant to task for breaking the tea-pot.

622. To take the tide at the flood (to avail oneself of a chance موقعہ سے فائدہ اٹھانا).
He took the tide at the flood and became prosperous.

623. To take to bed (to fell ill بیمار پڑ جانا).
As I took to bed, I could not keep my appointment with him.

624. To talk over one's head (to talk beyond one's comprehension کسی کی فہم سے بالا تر گفتگو کرنا).
Most of the politicians like to talk over the heads of the people.

625. To throw into the shade (to outshine ماند کرنا).
China is trying to throw Russia into the shade.

626. To tread on one's toes (to injure one's feelings جذبات کو مجروح کرنا).
Don't tread on anyone's toes.

627. To be thick with someone (to be very intimate with a person گہرے مراسم رکھنا).
Riaz is thick with Pervaiz now-a-days.

628. A thin excuse (an convincing excuse ناقابل یقین بہانہ).
The teacher refused to entertain his thin excuse.

629. To take to heart (to feel intensely شدت سے محسوس کرنا).
He has taken his son's death to heart.

630. Tide over (to overcome غلبہ پانا).
By dint of hard work, he succeeded in tiding over his difficulties.

631. To take off the edge (to lesson ; to mitigate کم کرنا).
The book is excellent, but bad printing has taken off the edge of my enjoyment.

632. To take the wind out of one's sails (to render ineffective or useless نا کارہ بنا دینا).
How cleverly you have taken the wind out of my sails !

633. The coast is clear (danger is over خطرہ ٹل چکا ہے).
When the watch-man went away, the coast was clear and the thief took to his heels.

634. A turning point (a great change بڑی تبدیلی).
The death of his mother was a turning-point in his life.

635. To take to the road (to become a tramp آوارہ گردی اختیار کرنا).
He ran away from home and took to the road.

636. A thankless job (a task without appreciation or reward).
Teaching has become a thankless job/task.

637. To be of one mind (to agree with someone about something).
My wife and I are of one mind about the education of children.

638. Talk of the town (a wide-spread news ایسی خبر جس کا علم عام لوگوں کو ہو).
His love-marriage is the talk of the town.

639. To be taken aback (to be astonished حیران رہ جانا).
He was taken aback at the news of her failure.

640. To be on tenter-hooks (to be in a state of painful suspense or impatience).
Until I hear the news of my success, I shall be on tenter-hooks.

641. Talk shop (to talk about one's own activities).
I feel tired of him because he always talks shop and never takes any interest in what others say.

"U"

642. Up to the hilt (completely مکمل طور پر).
He has promised to help me up to the hilt.

643. Under the heels of (dominated by تابع - مغلوب).
Afghanistan is under the heels of Russia now-a-days.

644. Ups and downs (vicissitudes of fortune نشیب و فراز).
There are many ups and downs in life.

645. Under one's nose (before one's eyes نظروں کے سامنے).
A man was stabbed under my nose.

646. Under a cloud (disgrace زیر عتاب).
My son has been under a cloud since he crashed the car.

647. Up in arms (indignant ; resentful).
She was up in arms at the ideas.

"W"

648. With one's back to the wall (desperately).
We are fighting with our backs to the wall to win the election.

649. Wide of the mark in (accurate غلط).
He is wide of the mark in his assessment of the situation.

650. Within an ace of (close to قریب).
I was within an ace of being run down by a car.

651. Work wonders (succeed remarkably نہایت کامیاب ثابت ہونا).
The new principal has worked wonders at that college.

652. Word in edgeways (an entry into a conversation).
She talks so much that one can't get a word in edge ways.

653. With one voice (unanimously متفقہ طور پر).
The resolution was supported with one voice.

654. In the wind (about to happen عنقریب رونما ہونے والا).
Mischief is in the air.

655. A white lie (a falsehood justified by its motive).
All lies disgrace a gentleman, white or black.

656. To win laurels (to win fame or success).
A man of parts can win laurels in life.

657. To wear one' heart on one's sleeves (to express one's feelings/ideas frankly).
A cheat never likes to wear his heart on his sleeves.

658. With open arms (with warmth and enthusiasm گرم جوشی کے ساتھ).
The chief guest was received with open arms.

659. With the skin of one's teeth (with great difficulty).
The flood was severe, but he managed to escape with the skin of his teeth.

660. To whistle for the wind (to spend one's energy on impossible projects).
His plan is not feasible ; he is simply whistling for the wind.

16

Miscellaneous Idioms and Phrases

1. Better half (wife بیوی).
   He did not consult his better half in the matter of his son's marriage.

2. Crocodile tears (false show of grief ٹسوے).
   The step mother shed crocodile tears at the death of the child.

3. Fresh blood (new energetic member).
   We want fresh blood in the organisation.

4. Summer friend (friend in time of prosperity مطلب پرست ، وقتی دوست).
   You should always be careful of your summer friends.

5. Utopian scheme (a fanciful, improbable ideal).
   You should not risk money on such a utopian scheme.

6. Why and wherefore (reason ; justification جواز).
   I do not know the why and wherefore of your action.

7. At random (aimlessly).
   He talks at random as he has no clear idea of the subject.

8. At a discount (not properly valued).
   Moral values are at a discount now-a-days.

9. At variance with (inconsistent ; in disagreement with مختلف).
   His conduct is at variance with his words.

10. At boiling point (very angry غصے سے لال پیلا).
He was at boiling point when he heard of the defeat of his team.

11. At a dead lock (at a stand still جامد).
At present the political situation is at a dead lock.

12. At a low ebb (decreasing زوال پذیر).
His pupularity is now at a low ebb.

13. By halves (in parts).
You shonld not do anything by halves.

14. A drug on the market (an article not in much demand ایسی چیز جس کی مانگ نہ ہو).
Second hand cars are a drug on the market at present.

15. Fall from the clouds (be astounded حیران رہ جانا).
Hearing the news, he fell from the clouds.

16. Fair play (justice انصاف).
What they want is fair play and no favour.

17. Far and away (incomparably).
He is far and away the richest man in the locality.

18. Fire and fury (Passion جذبات).
His speech was full of fire and fury.

19. In the event of (in case of کی حالت میں).
What will you do in the event of failure ?

20. Of no avail (useless ; fruitless).
It is of no avail to lament the past.

21. Without fail (certainly ہر صورت میں).
I will do it without fail.

22. To help a lame dog over a stile (to help a poor fellow in a difficulty).
He was highly generous and always took delight in helping a lame dog over a stile.

23. A man of straw (a man of no importance).
What's the use of depending upon a man of straw ?

24. A gentleman at large (a man without any serious occupation).
He has been sacked and is now a gentleman at large.

25. To speak volumes (to furnish eloquent testimony).
Does not this incident speak volumes for his honesty ?

26. To stand on ceremony (to be ceremonious in one's manner تکلف برتنا).
You are my friend and need not stand on ceremony.

27. To take stock of (to estimate ; to watch minutely جائزہ لینا).
We should take stock of the situation in a rational manner.

28. There is the rub (that is the point which causes trouble).
"How does your account with him stand ?
"My account ? Ah, there's the rub".

29. There is no love lost between them (they dislike each other violently).
There is no love lost between Russia and America.

30. A left hand compliment (a compliment which, though flattering in tone, is meant to depreciate).
In a left hand compliment there is more than meets the eye.

31. To keep one's head above water (to avoid ruin).
Though his income is low, by strict economy, he manages to keep his head above water.

32. Fall flat (to fail, to attract or amuse ناکام رہنا).
His speech in the meeting fell flat.

33. To compare notes (to exchange views on subject of interest to both parties تبادلۂ خیالات کرنا).
We shall compare notes tomorrow, and I hope I shall convince you

34. To keep one's countenance (preserve one's gravity سنجیدہ رہنا).
Sometimes one feels great difficulty in keeping one's countenance.

35. The acid test (a thorough, crucial test).
This arduous task is the acid test of his ability.

36. Against one's grain (contrary to one's personality or inclinations طبیعت کے خلاف).
He is a strict man ; he cannot work against his grain.

37. Anybody's guess (not known ; not certain غیر یقینی).
What goes on in the mind of a year-old child is anybody's guess.

38. As dull as ditch-water (dreary ; boring).
Bestseller or not, the book sounds as dull as ditch-water to me.

39. At cross purposes (with different or opposing aims).
Let's see if we are not arguing at cross purposes.

40. Bear one's cross (suffer or cope with a disability or grief).
He smiled and carried his cross ever so bravely.

41. A bear garden (a place where there is noise nnd unruly behaviour پر شور جگہ).
Remember this is a classroom, not a bear garden.

42. Behind the scenes (in private ; in a secretive manner).
I don't know what is going on behind the scenes.

43. Beyond all measure (to an unusual degree غیر معمولی طور پر). I do admire his writing but not beyond all measure.

44. A blind alley (something which may look promising but which has no satisfactory result).
He acted in a rash manner and found himself in a blind alley.

45. To know no bounds (to be excessive or unlimited in scope or intensity).
His admiration for Pakistan knows scarely any bounds.

46. A low profile (an unaggressive, self-effiacing attitude).
He always prefers to adopt a low profile.

47. Off the cuff (without previous preparation بغیر کسی (تیاری کے).
After the dinner, an off the cuff discussion started.

48. Overshoot the mark (do something inaccurately or with poor judgment).
He widely overshot the mark with his last statement : he had clearly made no attempt to check the figures.

49. A pain in the neck (something that is annoying or tiresome).
I find his mannerisms a pain in the neck.

50. Pull one's weight (work to the full measare of one's capacity).
If each of us pulls his full woight, then nothing can check our onward march.

51. A queer fish (a strange, odd person عجیب و غریب شخص),
I can't tolerate a queer fish like him.

52. A smoke screen (behaviour or talk that prevents observation or understanding of what one is really doing).
Her shyness is only a smoke screen.

53. Talk like a Dutch uncle (talk seriously and reprovingly).
Stop talking to me like a Dutch uncle about my duty to my family.

54. With a good grace (without anger or resentment).
We must accept the inevitable with a good grace.

55. To flog a dead horse (to waste one's time or efforts).
Explaining grammar to Kamal is like flogging a dead horse. He just can't take it in.

56. Tall talk (exaggerated, boastful talk).
No sensible person can believe this tall talk.

57. To be in the bag (to be certain, decided or settled).
He is optimistic about getting the contract. In fact, he is pretty sure that it is in the bag already.

58. In a tight squeeze (in a difficult situation مشکل صورت میں (گرفتار).
He has been dismissed from service ; he is in a tight squeeze now-a-days.

59. To be on the level (to be honest, sincere).

He is always on the level in his dealings ; you can repose trust in him.

60. To lose face (to be humiliated ; to lose respect).

IDIOMS OF COMPARISON

Modern English uses many short comparisons in order to make language vivid and clear. Some comparisons are used in typical situations and are therefore easy to remember and use correctly. Others can be used in many different situations and apply to many things. The students must know which comparisons are used to refer to people and which to refer to things.

as back as the Ace of Spades ;
as black as soot, as black as cold.

These three are used of something *dirty*, for example, a child's face, hands, clothes etc. after play.

as black as pitch

as black as midnight

as black as ink

These three are used of something *dark*, for example, a room, a cellar, a road or street without light.

as blind as a bat

Often used jokingly about someone whose eye-sight is bad.

as blind as a beetle

as blind as a mole

These two do not occur often.

as bold as brass

Used of persons and means 'impudent', 'cheeky'.

as bold as a lion

Here *bold* means 'brave'.

a bright as silver

Used to describe shiny objects.

as bright as noonday

as bright as day

These two have the sense of 'light', 'not dark'.

as brittle as glass

as brown as a berry

Used of people who have a tanned skin after sunbathing.

as busy as a bee

Used of persons.

as changeable as the whether

as changeable as the moon

These two are used of a person who often changes mood or opinion about his something.

as cheerful as a lark

as clear as a bell

Used of a tone or someone's voice.

as clear as crystal

It can also mean 'obvious' when referring to a situation, problem etc.

as clear as the nose on your face

This means 'obvious', easy to recognise or see through, e.g. a situation, someone's intention etc.

as cold as charity

as cold as a frog

as cold as a stone

These three are used of a person who shows no emotions or little feeling.

as cold as ice

Used of things, substances, people's hands or fingers etc. Also, of the temperature of a room.

as cool as a cucumber

Used of a person who remains calm at a time of difficulty or danger.

as cunning as a fox

as dark as pitch

Used of a dark room, a dark night etc.

as a dead as a doornail

as dead as mutton

These two are slang expressions used of a person.

as deaf as a post

as different as chalk from cheese

Used of two people who are very different in appearance or character.

as drunk as a lord

as dry as a bone

as dry as dust

as dry as strick

These three are used of a substance, e.g. soil, sand etc. The second is used to describe a boring book, speech etc. The third is used of a thirty person.

as dumb as a fish

Used of a stupid person.

as dumb as a statue

Used of a person who says nothing.

as easy as ABC

as easy as pie

as easy as anything

These three are used of a task or problem which is easy to accomplish or solve.

as fair as a rose

Used of a beautiful woman, in poetic style.

as fat as butter

as fat as a pig

These two are used of a fat person. The first is more complimentary than the second.

as fierce as a tiger

as firm as a rock

Used of a person or a thing. With persons, it means 'resolute'.

as fit as a fiddle

Used of a person who enjoys excellent physical health.

as flat as a board

as flat as a pancake

These two may be used of very flat countryside, or any flat surface. They are also used (informal, uncomplimentary) of a woman's flat figure.

as fleet as (a) deer

Used of a person or an animal, with *fleet* meaning 'swift'.

as free as (the) air

as free as a bird

These two are used of a person or an animal, with *free* meaning 'not restricted'.

as fresh as a daisy

Used to describe how someone looks or feels.

as gay as a lark

as gaudy as a peacock

as gaudy as a butterfly

These two are used of the extremely colourful way in which someone dresses.

as gentle as a lamb

as good as gold

Used of a well-behaved child, or an orderly person

as good as a play

Used of something unintentionally amusing.

as graceful as a swan

Used of someone's movements, often a ballet dancer.

as grasping as a miser

Used of someone who is always trying to get more money and who keeps it for himself.

as grave as a judge

Used of a person, with *grave* meaning 'solemn'.

as greedy as a wolf

as greedy as a pig

as greedy as a dog

These three are used of a person who eats more than he needs.

as green as grass

as gruff as a bear

Used of an ill-tempered person.

as happy as a king

as happy as a lark

as happy as the day is long

as hard as a stone

as hard as nails

These two are used of hard substances, or of unsympathetic person.

as harmless as a dove

as harmless as a kitten

These two are used of persons.

as heavy as lead

as hoarse as a crow

as hot as fire

Used of the heat or temperature of something or of someone's face, cheeks etc.

as hot as pepper

Used of food which is seasoned with sharp spices.

as hungry as a hunter

as innocent as a dove

as keen as mustard

Used of a person who is very critical and exact in his expectations or demands on others. It also means 'eager to do something'.

as large as life

Used of a person, meaning 'as he really is, without doubt'. *We had just been taking about Jim's disappearance, when quite suddenly, there he stood in front of us, as large as life!*

as light as a feather

Used of a thing which has very little weight. It can also refer to persons, i.e. women of fragile build.

as light as a cork

Used of a thing. As a slang expression, it refers to persons and means 'mentally deficient, stupid'.

as light as a butterfly

Used of a persons's personality, *i.e.* light-hearted, and solemn.

as light as air

as light as thistledown

These two are used of things which have little weight.

as like as two peas in a pod

as like as two beans

These two are used of two persons or things which are very much alike in appearance or character.

as loud as thunder

Used of noises ; someone's voice etc.

as mad as a hatter

as mad as a March hare

These two are used of a mad or peculiar person.

as merry as a cricket

Used of a person's mood or personality.

as mute as a fish

as obstinate as mule

Used of a person or animal

as old as the hills

Used to describe a story or tale which everybody already knows ; also used of a person or a thing.

as pale as a ghost

as pale as death

These two are used of the

colour of a person's face, usually because of shock or illness.

as patient as Job

(The name of an uncomplaining man in the Bible).

as patient as an ox

as plain as a pikestaff

as plain as the nose on your face

These two are used of obvious situations and people's intentions which are easy to recognise or see through.

as playful as a kitten

as plentiful as blackberries

as plump as a patridge

Used of a person.

as poor as a church-mouse

as poor as Lazarus (the name of a beggar in the Bible).

as pretty as a picture

as proud as a peacock

Used of the way a person dresses, acts, speaks etc.

as proud as Lucifer (A name of the Devil in the Bible). Used of a person's personality.

as quick as lightning

Used of a person. It can refer to a physical action, e.g. running, or to a mental process, e.g. seeing through a problem or situation.

as quiet as a lamb

as quiet as a mouse

These two are used of a person, often of a baby or small child who is quiet when necessary.

as red as a beetroot

as red as fire

These two are used of a person who bushes or becomes fished with anger, embarrassment etc.

as red as blood

as red as a cherry

as red as a rose

These three are used to describe the special colour of things.

as regular as clockwork

Used of actions and things which happens regularly, or to persons who do things regularly.

as a rich as Croesus (Croesus was a very rich king).

as ripe as a cherry

as round as a barrel

(informal) Used of a fat person.

as round as a ball

as round as a globe

as round as an apple

Used of the shape of things.

as salty as a herring

as sharp as a razor

as sharp as a needle

These two are used of a

thing or of something hurtiful, cruel etc that a person says.

as silent as the grave

as silent as the dead

These two are used of a person or a place.

as silent as the stars

Used of a thing or a place.

as silly as a sheep

as silly as a goose

These two are used of a person.

as slender as gossamer

Used of a thing or a person

as slippery as an eel

Used of a thing or of a sly person.

as smooth as velvet

Used of a thing which is soft to the touch.

as smooth as butter

as smooth as oil

These two are used to describe soft, creamy substances.

as sober as a judge

Here, *sober* means 'solemn'. Informally, it also means that a man is not drunk.

as soft as butter

as soft as dawn

as soft as wax

These three are used of a thing. Which ever is used depends on the likeness of the substance to butter, dawn or wax.

as sound as a bell

Here, *sound* means 'healthy' or 'in good condition'. Used of a person or a thing.

as sour as vinegar

Used of the taste of something.

as steady as a rock

Used of a person or a thing.

as timid as a rabbit

as tough as a leather

Used of a thing, often food, e.g. a piece of a hard meat which is diffiult to cut or chew ; also used of a physically strong person.

as tough as nails

Used of a person with a strong will.

as tricky as a monkey

Here, *tricky* means 'clever', 'crafty'. Used of a person or an animal.

as true as steel

Here, *true*, means 'loyal' 'reliable'. Used of a person.

as ugly as a scarecrow

Used of a person.

as vain as a peacock

as warm as toast

Used of the way someone is clothed warmly in winter or of a pleasantly warm room.

as watchful as a hawk

as weak as a kitten

as week as a baby

These two are used of a person.

as wet as drowned rat

Used of a person whose clothes have got very wet.

as white as snow

Used to describe the cleanliness or purity of the colour white.

as white as a sheet

Used of the colour of the face of a person who has turned pale after a shock or fright.

as wise as an owl

as wise as Solomon (King Solomon in the Bible).

as yielding as wax

Used of materials, substances.

SOME EXPRESSIVE WORDS

1. Words Showing Collection

Study carefully the following words denoting *group* or *collection* :—

An *army* of soldiers.

An *assembly* of people.

A *bale* of cotton or wool.

A *band* of singers, musicians.

A *bevy* of girls.

A *board* of trustees, directors.

A *brood* of chickens.

A *budget* of news, letters.

A *bunch* of grapes, plantains, fruits, keys.

A *bundle* of sticks, hay.

A *caravan* of merchants, pilgrims, travellers.

A *century* of years, runs.

A *chain* of mountains.

A *choir* of singers.

A *class* of students, persons.

A *cloud* of locusts.

A *clump* or *grove* of trees.

A *cluster* of grapes, stars, islands.

A *code* of laws.

A *collection* of stamps, coins, curiosities.

A *company* of soldiers, merchants.

A *concourse* of people.

A *congregation* of worshippers.

A *congress* of delegates, representatives.

A *consignment* of goods.

A *constellation* of stars.

A *course* of lectures.

A *convey* of partrides.

A *crew* of sailors.

A *crowd* of people.

A *curriculum* of studies.

A *drove* of cattle.

A *faggot* of sticks.

A *fleet* of ships.

A *flight* of birds, stairs or steps.

A *flock* of birds, sheep, geese.

A *gang* of prisoners, robbers, thieves, convicts, labourers, workmen.

A *garland* of flowers.

A *group* of figures (in a picture) persons, islands.

A *heap* of stones, sand, ruins.

A *herd* of cattle, deer, goats.

A *hive* of bees.
A *horde* of savages.
A *league* of nations, states.
A *library* of books.
A *litter* of pigs, pups.
A *multitude* of people.
A *mob* of rioters.
A *pack* of hounds, playing cards.
A *pair* of shoes, spectacles
A *peal* of bells.
A *range* of hills, mountains.
A *regiment* of soldiers.
A *series* of events, lectures.
A *sheaf* of corn, arrows,
A *shower* of arrows, rain.
A *stock* of hay.
A *stock* of goods.
A *string* of camels.
A *suit* of clothes.
A *suite* of rooms, apartments.
A *swarm* of flies, bees, ants.
A *team* of horses, oxen, or players at cricket, hockey, or football.
A *train* of wagons, carriages, followers.
A *throng* of people.
A *troop* of scouts, horsemen.
A *tribe* of Arabs, natives.
A *tuft* of grass, hair.
A *volley* of shot, bullets, abuses.
A *yoke* of oxen.

II. Diminutives

Certain words are formed from other Nouns to express smallness, affection, or contempt. Such words are called **Diminutives.** Study the following *Diminutives.*

Ankle	Anklet	Cigar	Cigarette
Arm	Armlet	Circle	Circlet
Babe	Baby	Cock	Chicken
Ball	Bullet	Crown	Coronet
Baron	Baronet	Dame	Damsel
Bird	Birdie	Dear	Darling
Book	Booklet	Duck	Duckling
Brook	Brooklet	Eagle	Eaglet
Bull	Bullock	Eye	Eyelet
Cabin	Cabinet	Flower	Floweret
Cat	Kitten	Goose	Gosling
Change	Changeling	Hill	Hillock

Home	Hamlet	Ring	Ringlet
Lamb	Lambkin	River	Rivulet
Lance	Lancet	Root	Rootlet
Leaf	Leaflet	Shade	Shadow
Man	Mankin	Sign	Signet
Maid	Maiden	Stream	Streamlet
Nest	Nestling	Table	Tablet
Owl	Owlet	Thumb	Thumble
Pack	Packet	Tower	Turret
Part	Particle	Weak	Weakling
Poet	Poetaster		

III. Words Indicating Offspring of Animals

Study carefully the following :—

Bear	*Cub*	Hen	*Chicken*
Cow	*Calf*	Lion	*Whelp*
Cat	*Kitten*	Sheep	*Lamb*
Dog	*Puppy, Pup*		
Duck	*Duckling*	Stag	*Fawn*
Goat	*Kid*	Swan	*Cygnet*
Horse	*Colt, foal, filly*	Tiger	*Cub*
Hare	*Leveret*	Wolf	*Cub*

IV. Words Expressing the Cries of Various Animals and Birds

Different words are used to express the cries of animals and birds. We say :—

Apes *gibber*.
Asses *bray*.
Bears *growl*.
Bees *hum*.
Beetles *drone*.

Birds *sing, twitter, chirp*, or *warble*.
Bulls (oxen) *bellow*.
Camels *grunt*.
Cats *mew, purr*.

Cattle *low*.
Cocks *crow*.
Cows *low*.
Crows *caw*.
Dogs *bark*, *yelp*, *howl*, or *whine*.
Doves *coo*.
Ducks *quack*.
Eagles *scream*.
Elephants *trumpet*.
Flies *buzz*.
Foxes *yelp*, *bark*.
Frogs *croak*.
Geese *cackle*.
Goats *bleat*.
Hawks *scream*.
Hens *cackle*, *cluck*.
Horses *neigh*.
Jackals *howl*.
Kittens *mew*.
Lambs *bleat*.
Larks *sing*.
Lions *roar*.
Mice *squeak*.
Monkeys *chatter*, *gibber*.
Nightingales *sing*, *warble*.
Owls *hoot*, *screech*.
Parrrots *talk*.
Pigeons *coo*.
Pigs *grunt*, *squeal*.
Puppies *yelp*.
Ravens *croak*.
Rooks *caw*.
Serpents (snake) *hiss*.
Sheep *bleat*.
Sparrows *chirp*, *twitter*.
Squirrels *squeak*.
Swallows *twitter*.
Swans *cry*.
Thrushes *whistle*.
Tigers *roar*, *growl*.
Vultures *scream*.
Wolves *howl*.

V. Words Denoting Various Sounds

Study the following :—

1. The *beating* of drums
2. The *jingling*, *tinkling*, *pealing*, *ringing* of bells.
3. The *whistling*, *roaring*, *blowing*, or *howling* of the wind.
4. The *clank* of chains.
5. The *clanging* of arms.
6. The *rustling* of leaves.
7. The *creaking* of doors or shoes.
8. The *clatter* of hoofs.
9. The *crackling* of fire.
10. The *chattering* of teeth.
11. The *pattering* of rain.
12. The *blowing* of bugles.
13. The *babbling* of streams.
14. The *rolling* or *rumbling* of thunder.
15. The *tick* of a clock.
16. The *toot* of horn.
17. The *twang* of a bow.

17

Proverbs and Maxims

There are some common proverbs and maxims. An apt use of these proverbs and maxims adds to the beauty of writing.

I

A stich in time saves nine. (When a thing goes wrong it should be mended at the very beginning or it would cost much time and money afterwards.)

A man is known by the company he keeps. (People will take you for a rogue if you associate with rogues, they will call you good if you mix in good company.)

A bad workman quarrels with his tools. (An inefficient worker, instead of blaming himself, finds fault with his subordinates and instruments or circumtances).

A rolling stone gathers no moss. (An unsteady man never succeeds. One who is "chopping and changing" and doesn't settle down will never become wealthy. So says the proverb, but it is not always borne out by facts—and its reverse does not hold true.)

All that glitters is not gold. (Do not deceived by a glittering exterior. Appearance are often deceptive.)

A friend in need is a friend indeed. (A true friend stands by us in times of adversity.)

Something is better than nothing. (Half a loaf is better than no bread.)

Better alone than in bad company. (It is better for one to remain alone than haunt the society of evil persons. "Evil communications corrupt good manners.")

Better to-day than to-morrow. (We should not put off till tomorrow what we can do to-day.)

Idleness is the rust of the mind. (A man is spoiled if he does not work.)

2

Be slow to promise but quick to perform. (You must reflect long before making a promise but when you have once made one you should not delay in acting up to it.)

Be thou familiar but by no means vulgar. (Be familiar with everybody, but avoid too much familiarity which breeds contempt.)

Bear and forbear. (Endure patiently and avoid being angry.)

Cut your coat according to your cloth. (Regulate your expenses according to your income).

Change of fortune is the lot of life. (Change of fortune is inevitable. Fortune is like a wheel. When the wheel goes up, we are prosperous ; but when it goes down, we are miserable and poor.)

Do to others as you would be done by (Behave towards others as you wish others to behave towards you).

Desperate diseases require desperate remenies (Extreme measures are necessary to put down in evil for which ordinary remedies are ineffectual).

What cannot be cured must be endured. (Try to find a remedy for every difficulty you can, but if you meet with one for which you can find no remedy, then bear it meekly and patiently.)

Empty vessel makes much noise. (A man of no worth brags most).

Cut off one's nose to spite one's face (To act from anger in such a way as to injure oneself).

3

Blow hot and cold in the same breath. (To appear both to favour and to oppose ; to say two contradictory things in the same breath).

Carry coals to Newcastles (To take something where it is already plentiful. To do what is superfluous.)

Better late than never. (It is better to do a thing even after long delay than not to do it at all.)

As you make your bed, so you must lie. (You must accept and bear the consequences of your own actions).

Easy come, easy go. (What is acquired without effort is spent without thought.)

Rome was not built in a day. (Great undertakings require time and trouble. One should not, therefore, be impatient.)

There are friends and friends. (Neither are all friends true nor are all friends false.)

All his geese are swans. (The phrase is 'applied to a man who always represents his own possession as better than similar things which belong to another.)

Let sleeping dogs lie. ('This phrase is used when men who have quarrelled have allowed their quarrel to go to sleep,—a quarrel which an irritating world would readily revive.')

To kill two birds with stone. (To accomplish two things with one stroke.)

4

There are wheels within wheels. (The phrase implies secret machinations in a scheme which do not appear on the surface.)

Beggars should not be choosers. (Persons seeking favours must not dicfate to the giver what they like best. They must accept what is given to them and be thankful.

Example is better than precept (Action is better than teaching. An ounce of practice is better than a ton of theory. A person's moral conduct is more impressive than his teaching.)

Everybody's business is no body's business. Too many cooks spoil the broth (A business will not be done properly where nobody is singly and solely responsible for it.)

A full purse never lacks friends. (Friends surround a rich man).

First deserve then desire (Everybody should see first whether he deserves a particular thing or not ; than he should have a desire for it.)

He lacks most who longs most. (He who has numerous wants never has his wishes gratified).

It is never too late to learn (we may acquire knowledge at any time and at any age).

Let every herring hang by its own tail. (Let every one attend to his business.

Jack of all trades but master of none. (He who can turn his hand to many different occupations is an expert in none).

5

Looks before you leap. First weigh, then say. (Consider well before you act).

Little pitchers have long ears. (Children are listening to what is being said : used in warning)

Make hay while the sun shines. Strike when the iron is hot. (Do not lose an opportunity when it comes).

Man proposes, God disposes. (Human plans will often fail, but what God has arranged must come to pass).

There is many a slip betwixt the cup and the lip. (We should not count on anything until it is actually in our grasp).

Marry in haste, repent at leisure. (If you do a thing rashly, you will have to repent afterwards).

Prevention is better than cure. (It is better to prevent a misfortune if you can, than to find remedy for it after it has taken place).

Praise a fair day at night (Do not think that circumstance are favourable to you till you have seen the end).

Patience is a plaster for all sores (If you have patience, you will be able to bear all the troubles of life).

Forgiveness is the noblest revenge. (The way of being revenged upon a man who injures you is to forgive him).

6

To err is human, to forgive divine (Every one is liable to err, but to forgive one who commits a mistake is a god-like act).

Out of sight, out of mind. (An absent friend is soon forgotten).

Saying is one thing, doing another. (Easier said than done).

Waste not, want not. (If you do not waste things, you will never be in want).

Procrastination is the thief of time (Most time is lost by putting off a work till a future time.)

Strain at a gnat and swallow a camel. (To make difficulties about trifles and to overlook serious things).

Sow the wind and reap the whirlwind. (To do or say anything that will bring severe punishment).

Time and tide wait for none. Take time by the forelock (these sayings point out the folly of procrastination)

Well begun is half none. (If a work is well begun, it becomes easy to go through with it).

It never rains but it pours. (When strokes of good or bad fortune come, they come in rapid succession).

7

Let the dead past bury its dead. Let begones be begones (It is useless is revive unpleasant memories of the past).

More haste, less speed. (Slow and steady wins the race, and the man who is over-hasty always spoils his work and wastes his time, He always does something amiss in haste and has to waste much time in mending it.)

There is a silver lining to every sable cloud. (There is always some ray of hope in the darkest condition of affairs. Sweet are the uses of adversity. Misfortune, adversity, depression, however long they last, end in happiness and good fortune. "If Winter comes, can Spring be far behind?")

In for a penny, in for a pound. (In such a position that the penalty, loss, danger, chance, or risk is the same, regardless of the degree of responsibility involved ; when the enormity of the offence is not followed by a proportionate increase in punishment or risk ; seeking the largest profit. "As well be hanged for a sheep as for a lamb," as another proverb has it).

Little strokes fell mighty oaks. (Little by little we achieve great things).

Slow and steady wins the race. (Slow but sure.)

Bacchus has owned more men than Neptune. (Wine has killed more men than water).

Barking dogs seldom bite. (Blustering and swaggering bullies do not often carry out their threats. "Thundering clouds seldom rain."

Creaking doors hang the longest. (Sickly persons very often outlive the strong.)

Poverty acquaints a man with strange bedfellows. (Nothing stands in the way of companionship among the wretched and needy.)

8

Caesar's wife must be above suspicion. (The reputation of a great man's wife must be without blemish ; hence, any one who moves in select circles must be above reproach or too worthy to be suspected of evil).

Every bullet has its billet. (Nothing occurs by chance or is done without some purpose or effect.)

Every cock crows on its own dunghill. (Every one can brag in his own home ; every one is brave on familiar ground or when surrounded by friends). "Every dog is a lion at home."

Drowning men catch at a straws. (Men in danger seek to save themselves by clining to anything, even to that which is not merely futile but absurd.)

Early start makes easy stages. (A timely beginning enables one to proceed with leisure, as on a journey.)

New brooms sweep clean. (Persons newly appointed to office or position zealously and enthusiastically correct the mistakes made by their pedecessors. Also, those recently installed wish to introduce new methods and sweep away the old.)

Fine or soft words butter no parsnips. (Mere words do not provide the means of livelihood ; actions speak louder than words.)

A sleeping fox catches no poultry (An idle man does not get anything).

9

After me the deluge. (When my own career is closed, I care not what becomes of mankind.)

First catch your hare and then cook it. (One must have possession of a thing before one can enjoy it ; the present must prepare for the future.)

Count not your chickens before they are hatched. (Do not base your expectations, beliefs, hopes, or plans on something that may not happen.)

Claw me and I will claw thee. (Praise me and I will praise you.)

Corporate bodies have not souls to save and no bodies to kick. (Groups of men acting together in the form of Boards will do things to their fellow men which their individual consciences would probably not allow any of them to do singly.)

Great cry and little wool. (Said of a boaster who uses many words, but says nothing of any importance.)

Give the devil his due. (Do full justice to a person or cause.)

Think of the devil and he is there (Speak of some one and he will come into sight. Said of a person who, being discussed in his absence, suddenly appears.)

Enough is as good as a feast. (Where there is sufficiency there is no need for excess.)

The first stroke is half the battle. (Well begun is half done. The method of attack determines the end : hence, the way in which a task is approached shows how it will be accomplished).

10

Don't halloo until you are out of the wood. (Don't rejoice too soon or exult till all danger is over.)

A miss is as good as a mile. (A narrow escape is as real as any other.)

Money makes the mare go. (Much can be accomplished with capital.)

Murder will out. (What is now kept secret is sure to come to light.)

One swallow does not make a summer. (One difficulty overcome does not mean that all the trouble is over. Winter is not over because one swallow has returned. Let us not conclude too

soon from one good sign that the season of prosperity has returned.)

Don't put a patch upon it. (Don't make bad worse by trying to excuse it : avoid trying to hide a defect with a patch, as it serves to attract attention to it.)

The proof of the pudding is in the eating. (Certainty is the outcome of actual experience.)

Safe bind, safe find. (What is packed carefully will remain secure.)

What is sauce for the goose is not sauce for the gander. (A thing which is good to one may be harmful to another, as men differ greatly.)

11

Scornful dogs will eat dirty puddings. (Necessity knows no law. Need compels deeds no matter how unpleasant. Hungry dogs are not fastidious about their food).

You cannot make a silk purse of sow's ear. (You cannot make anything refined out of something coarse and rude.)

If the sky fall, we shall catch larks. (When the unexpected happens, we shall profit).

Pigs might fly if they had wings. (What is impossible will never happen. Said in ridicule of visionary schemes.)

There is no smoke without fire. (There is no effect without a cause.)

Spare the rod and spoil the child. (The word 'rod' here does not mean a stick, and hence has no reference to corporal punishment. The rod was simply the symbol of authority and power, and here it simply means 'parental authority'.)

Stolen waters are sweet. (That which is obtained by stealth is well-flavoured : applied in many phrases to fruit, game, love, etc.)

Two and two make four. (That cannot be controverted ; used to emphasize an undeniable and obvious statement.)

When in Rome do as the Romans do. (Conform to the habits and manners of the people among whom you live.)

A burnt child dreads the fire. (One who has suffered becomes wary and cautious.)

12

Charity begins at home. (We should show kindness to those of our own blood first, before we come forward to do kindly deeds unto strangers.)

Evil communications corrupt good manners. (If you associate with people of inferior moral habits, you yourself are likely to become depraved in character.)

The best fish swim near the bottom. (Anything which is really valuable, and, therefore, worth having, cannot be got without trouble.)

Love me little, love me long. (Do not love me too much at once and cease to love me soon.)

Love me, love my dog. (If you love me, you will have to like all that belongs to me.)

There is small choice in rotten apples. (Where everything is corrupt, there is little chance for selection.)

All asses wag their ears. (All foolish persons talk as if they were very wise; those who talk much seldom say or do anything of value.)

His bark is worse than his bite. (His are merely angry words and threats with nothing worse to follow.)

One beats the bush another catches the hare. (One does the work, another reaps the benefit.)

Beauty is but skin deep. (Loveliness is no deeper than the surface.)

13

Blood is thicker than water. (Kinship is stronger than friendship, for water evaporates but blood does not.)

True blue will never stain. (An upright man will never do wrong.)

You can't eat your cake and have it. (You cannot enjoy the possession of that which you have already given away.)

Care killed the cat. (A proverb emphasizing the deadliness of worry, a cat is supposed to be very tenacious of life.)

A cat may look at a king. (The humblest have some privileges in the presence of the greatest.)

A cobbler should stick to his last. (One should meddle only with matters with which one is familiar.)

Fine feathers make fine words. (Dress makes the man.)

It is game at which two can play. (The same course of action is equally open to your opponent.)

All is grist that comes to his mill. (Everything he gets he turns to account.)

14

Handsome is that handsome does. (Actions appropriate to the occasion, not words, are the test of one's sincerity or merit.)

Heads I win and tails you lose. (Used to characterize a one-sided business proposition.)

Two heads are better than one. (Collective intelligence is superior to individual intelligence.)

It is an ill wind that blows nobody any good. (It is a disastrous event or overwhelming misfortune that brings no good to any one.)

The fewer the words the shorter the quarrel. (Least said the soonest mended.)

Lock the stable-door after the horse is stolen. (To take precautions after the harm or mischief has been done.)

A little pot is soon hot. (A small or narrow-minded person is quick-tempered. It takes very little to anger a small mind.)

15

Those who live in glass houses should not throw stones at others. (One who is himself vulnerable should not blame or attack others.)

Throw lots of dirt and some will stick. (Lie about a man profusely and some people will believe some of the lies.

Watch how the wind blows. (To await developments ; to be on the look out for something to happen.)

God tempers the wind to the shorn lamb. (The Amighty softens the afflictions of a sufferer or lightens the burden of the afflicted.)

All water runs to his mill. (Everything comes his way ; said of a person favoured by fortune.

Those who dance (or call the tune) must pay the piper. (Those who indulge themselves must bear the expenses or consequenees.)

Discretion is the better part of valour. (It is foolish to run avoidable risks. Finding victory impossible he thought *discretion to be the better part of valour* and fled away.)

Where there's a will there's a way. (He who resolves upon doing a thing, by that very resolution overcomes the obstacles and secures its achievement. Difficulties disappear before an unswerving resolution.)

Marriages are made in heaven. (The partners joined in marriage on earth were foreordained to be so united.)

The Mills of God grind slowly. (Retribution may be delayed, but it is sure to overtake the wicked.)

18

Foreign Words and Phrases

Many foreign words and phrases have become a part of the English language. But a student is advised not to fall a pray to the common misconception that the mere presence of a foreign phrase will add to the grace and sublimity of his style. The use of an inappropriate foreign phrase can mar the beauty of language. A student should use only such foreign words as have now passed into the currency of the English language. Words which are uncommon and pedantic must be strictly avoided.

A

ab initio (L)—from the very beginning.

absens heres non erit (L)—Out of sight, out of mind.

ad hoc (L)—Arranged for this purpose, special.

ad infinitum (L)—without limit.

ad interim (L)—in the meantime.

ad nauseam (L)—to a disgusting extent.

ad referendum (L)—to be further considered.

ad valorem (L)—according to the value of goods.

affaire de coeur (F)—an affair of the heart.

affaire d'honneur (F)—an affair of honour.

a fond (F)—fully, thoroughly.

a fortiori (L)—with stronger reason.

agent provocateur (F)—person employed to detect suspected offenders by tempting them to overt action.

aide memoire (F)—document serving as an aide to memory.

aide de camp—(ade kong) bodyguard.

a la mort (F)—to the death.

a la mode (F)—according to fashion.

a l'extremite (F)—to the end of one's resources.

**alma mater* (L)—a university, college or school where a person has been educated.

alter ego (L)—One's second self, bosom friend.

alter idem (L)—another precisely similar.

**alumni* (L)—pupils of a school or university (sing. *alumnus*).

amor vincit omni (L)—love conquers all things.

**amende honourable* (F)—public apology and reparation.

amor propre (F)—self-esteem.

amitie (F)—friendship.

**ante meridiem* (a.m.)—between midnight and noon.

**a priori*—(reasoning) from cause to effect ; deductively.

appel au peuple (F)—an appeal to the people, plebiscite.

au fait (L)—expert, well-acquainted with a matter.

**au revoir* (F)—Adieu until we meet again.

au pied de la lettra (F)—close to the letter, literally.

**a volonte* (F)—at will or pleasure.

B

badinage (F)—light raillery.

beau geste (F)—a display of magnanimity.

beau monde (F)—fashionable society.

bete noire (F)—one's abomination.

beaux esprits (F)--men of wit.

bene vobis (F)—Health to you !

billet-doux (F)—Love letter.

**Blase* (F)—Tired of pleasure.

**bona fides* (F)—Good faith, honest intention.

bona fide (F)—Genuine. He is a *bona fide* student of this college.

bon bon (F)—Sweetmeat.

bon ton (F)—The height of fashion.

bon mot (F)—Witty saying.

bon vivant (F)—A jovial companion ; one who lives too well.

**beulvard* (F)—Broad street with rows of trees.

bourgeoisie (F)—The middle class.

C

*cafe (F)—Coffee-house, restaurant.
*carpe diem (L)—Seize the opportunity.
*carte blanche (F)—Full discretionary power.
*charge d'affaires (F)—Deputy Ambassador.
*chauffeur (F)—motor-car driver.
chef-d' aeuvre (F)—One's masterpiece.
censor morum (L)—censor of morals.
commune bonum (L)—common good.
cher amie (F)—Dear friend (male).
chere amie (F)—Dear friend (female).
coiffeur (F)—hair-dresser.
*coup d'etat (F)—Violent or illegal change in government.
coup de grace (F)—Finishing stroke.
coup de main (F)—Sudden, vigorous attack.
coup de maitre (F)—a master-stroke.
cul-de-sac (F)—blind alley.

D

*debacle (F)—Rout, stampede, collapse.
*debut (F)—First appearance in society or stage.
de facto (L)—In fact, whether by right or not.
*de jure (L)—By right, rightful.
de mortius nil nisi bonum (L)—Say nothing but good of the dead.
*de novo (L)—Afresh.
*demarche (F)—Political step or proceeding.
demi-monde (F)—Class of women of doubtful reputation.
de profundis (F)—Cry from the depths of sorrow.
devide et impera (L)—divide and rule.
disjecta membra (F)—fragments, scattered remains.
double entendre (F)—ambiguous expression ; phrase with two meanings.
*dramatis personae (F)—(list of) characters in a play.
*detenu (fem. detenue)—a person detained in custody.

debris (F)—scattered fragments, wreckage.

E

**edition de luxe* (F)—A splendid and expensive edition of a book.

editio princeps (F)—the first edition.

**elan*—dash eagerness to advance.

**elite* (F)—pick, choice.

enfant terrible (F)—child who asks awkward questions.

**en fete* (F)—engaged in merry-making.

en masse (F)—in a mass, all together.

**en bloc* (F)—in a lump, wholesale.

en passant (F)—by the way.

**en route* (F)—on the way.

ensemble (F)—(things) viewed as a whole ; general effect.

entre nous (F)—between you and me.

entrepreneur (F)—organiser of entertainments.

exempli gratia (L)—by way of example, for example ;

**ex parte* (L)—on one side only.

ex post facto (L)—retrospectively.

F

facade (-sahd) (F)—face of building towards street or open space.

**fait accompli* (F)—a thing already done, an accomplished fact.

faux pas (F) (Pron : fo pah)—act that compromises one's, especially a woman's reputation.

**fiance* (*e*)—one's betrothed (-e) male or (-ee) female.

**fiat lux* (L)—Let there be light.

**flair* (F)—selective instinct for something.

G

gratis dictum (L)—mere assertion.

H

hauteur—haughtiness of manner.

hinterland (G)—district behind coast or river's bank.

honoris causa (L)—for the sake of honour, honorary.

I

ibid (em) (L)—in the same book, chapter, passage etc.

idee fixe (F)—idea that dominates the mind.

ignus fatuus (F)—delusive hope or gain.

in camera (L)—in a (Judge's private) room.

**tn extenso* (L)—at full length.

infra dig (L)—below one's dignity.

in propria persona (L)—in person.

inter alia (L)—among other things.

in toto (L)—the whole, completely.

ipso facto (L)—by that very fact.

L

lapsun calami (L)—a slip of the pen.

lapsus linguae (L)—a slip of the tongue.

lese majeste (F)—treason.

locus standi (L)—recognised position ; right to intervene.

M

**mademoiselle* (F)—(Pron : madamazel) : Unmarried French-woman.

magnum bonum (L)—a great good.

magnum opus (L)—a good work.

**mariage de convenance* (F)—marriage from interest rather than from love.

**melee* (F)—mixed fight

mens sana in corpora sano (L)—a sound mind in a sound body.

mens sibi conscie recti (L)—a clean conscience.

**modus operandi* (L)—Plan of working, mode of operation.

**modus vivendi* (L)—a mode or way of living.

**mutatis mutandis* (L)—with necessary changes.

N

nil desperandum (L)—never despair.

noblesse oblige (F)—privilege entails responsibility.

nom de guerre (F)—pseudonym under which a person fights, plays, writes etc.

nom de plume (F)—writer's pseudonym.

non pareil (F)—unrivalled, unique.

n(ota) b(ene) ; take notice.

P

**par excellence* (F)—by virtue of special excellence, above all others that may be so called.

**parole* : Word of honour, especially prisoner's.

**persona non grata* (L)—unacceptable person.

**personnel*—the person employed in any service etc.

**post restante* (F)—deparment in post office in which letters are kept till applied for.

pour parler (S)—informal discussion preliminary to negotiation.

prima facie (F)—at first sight, on the first impression.

pro forma—(done) for form's sake.

pro tempore (L)—for the time being.

**process-verbal*—written report of proceedings.

proletarian—member of the lowest class of the community.

**pros and cons*—arguments for and against.

Q

quantum vis—as much as you please.

quasi—half, almost.

**questionnaire*—formulated series of questions, as interrogatory.

R

**rapprochement*—re-establishment or recommencement of harmonious relations, especially between states.

rejectmenta—refuse, waste matters.

religio loci (L)—the religious spirit of the place.

R. (*epondez*) *S.* (*il*) *V.* (*ous*) *P.* (*lait*) (F)—reply, if you please.

**resume*—an abstract of summary.

**raison d'etre* (F)—purpose etc., that justifies a thing's existence, a reason for existence.

S

**sang froid* (F)—composure, coolness in danger etc.

Sawir faire (F)—quickness to see and do the right thing, tact.

sine die—without date, indefinitely.

**sine qua non*—indispensable condition or qualification.

**sub judice* (L)—under judicial consideration.

sub rosa—under the rose ; privately.

Sumnum bonum—the chief good, or ultimate end.

status quo—in the former state.

T

tempus fugit (L)—time flies.

tempo—time, rapidity of movement.

tour de force (F)—a feat of strength or skill.

tete-a-tete—private interview or conversation.

U

ultima ratio (L)—final argument, esp. force.

ultina thule (L)—the utmost boundary or limit.

ultra vires (L)—beyond one's authority.

V–Z

vade in pace (L)—go in peace

vers libre —verses in which restriction of prosody are disregarded.

**versus*—against.

verbatim—word by word.

**via media* (L)—a middle course.

vice—in place of.

**vice versa*—with the order of terms changed, the other way round.

vis-a-vis (F)—opposite, facing.

**viva voce*—orally ; oral examination.

**voite-face*—complete change of fronts in argument, politics, etc.

**vox populi vox dei*—voice of the people is the voice of God.

wander-lust (G)—passion for travelling.

Zeitgeist (G)—the spirit of the times.

COMMON ABBREVIATIONS

- **A-bomb** atomic bomb
- **A level** advanced level (examination)
- **A A** Alcoholics Anonymous ; Automobile Association.
- **AAA** Amateur Athletics Association ;
- **a/c** alternating current
- **a/c** account
- **a/c (t)** account
- **ack(n)** acknowledge (d)
- **ad (vt)** advertisement
- **A/D** *Anno Domini* in the year of the Lord
- **add (r)** address
- **Afr** Africa (n)
- **AG M** Annual General Meeting
- **a'm** *ante meridiem* before noon
- **amp** ampere (s)
- **anon** anonymous
- **appro** approval
- **approx** approximately
- **Apr** April
- **arr** arrival ; arrives
- **ASEAN** Association of South East Asian Nations.
- **assoc** associate ; association
- **asst** assistant
- **Aug** August
- **A'V** Audio-Visual ; Authorised Version (of the Bible)
- **Av (e)** Avenue
- **AWO'L** absent without leave
- **B.A** Bachelor of Arts ; British Airways
- **Barr** Barrister
- **BBC** British Broadcasting Corporation
- **BC** Before Christ ; British Council
- **BD** Bachelor of Divinity
- **bk** book
- **bldg (s)** building (s)
- **Br** Brother
- **Brig** Brigadier
- **Brit** Britain, British
- **Bro (s)** brother (s)
- **B.Sc** Bachelor of Science
- **BST** British Summer Time
- **B Th U** British Thermal Unit
- **BVM** *Beata Virgo Maria* Blessed Virgin Mary.
- **C** Centigrade ;
- **c** cent (s) ; centurp ; *circa* about : cubic

- **ca** *circa* about, approximately
- **CA** Chartered Accountant
- **Cantab** *Cantabrigiensis* of Cambridge University
- **Capt** Captain
- **Cath** Catholic
- **CBI** Confederation of British Industry
- **c'c** cubic centimetre (s)
- **cc** *capita* chapters ; centuries
- **CD** *Corps Diplomatique* Diplomatic Service
- **Cdr** Commander
- **Cdre** Commodore
- **cert** certificate ; certified
- **cf** *confer* compare
- **cg** centigram
- **ch** central heating
- **ch (ap)** chapter
- **Ch B**/Bachelor of Surgery
- **CIA** Central Intelligence Agency
- **CID** Criminal Investigation Department
- **cif** cost, insurance, freight
- **C-in-C** Commander-in-Chief
- **cl** class ; centilitre (s)
- **cm** centimetre (s)
- **Co** (comm) Company
- **CO** Commanding Officer
- **c/o** care of
- **COD** Cash on Delivery
- **Col** Colonel
- **Coll** College
- **concl** concluded ; conclusion
- **cont** contents ; continued
- **Co-op** Co-operative (Society)
- **Corp** Corporation
- **Coy** (mil) Company
- **cp** compare
- **C/P** Communist Paty
- **Cpl** Corporal
- **cps** cycles per second
- **Cres** (c) Crescent
- **cwt** hundred weight
- **D** Roman 500
- **D-day** day on which a course of action is planned to start ;
- **DA** District Attorney
- **dbl** double
- **dc** direct current
- **DB** Doctor of Divinity
- **DDT** *Dichloro-diphenyl-trichloroethane* insecticide
- **Dec** December
- **dec** deceased
- **deg** degree (s)
- **dep** departs ; departure ; deputy
- **Dept** Department
- **DG** *Dei Gratia* by the grace of God ; Director General
- **diag** diagram
- **diff** difference ; different
- **Dip** Diploma
- **Dip Ed**/Diploma in Education
- **Dir** Director

D Litt Doctor of Letters/ Literature.

DM *Deutschmark* German currency

dol dollar (s)

doz dozen

D Phil Doctor of Philosophy

Dr. Debtor ; Doctor ; Drive (ie small road)

dr dram (s)

DSc/Doctor of Science

dupl duplicate

D'V *Deo Volente* God being willing

E east

Ed edited by ; editor ; edition ; education ; educated

EEC European Economic Community (the Common Market)

EFTA European Free Trade Association

eg *exempligratia* for example, for instance

enc (l) enclosed

Eng Engineer(ing) ; England ; English

ESP Extra-Sensory Preception

Esq Esquire

et al *et alli* and other people; *et elia* and other things

etc ; & c *et cetera* and the rest, and all the others

etd estimated time of departure

et seq/*et sequens* and the following.

eve evening

excl excluding ; exclusive

ext exterior ; external

F Fahrenheit ; Fellow

f foot ; feet ; femal |; feminine

FA Football Association

FAO Food and Agricultural Organisation

Feb February

Fed Federal ; Federated : Federation

fem female ; feminine

fig figurative ; figure

fl fluid ; floor

FM Frequency Modulation

Fr Father ; Franc ; France ; French

Fri Friday

FRS Fellow of the Royal Society

ft foot ; feet

fur furlong (s)

fwd forward

g acceleration due to gravity ; gram(s)

gal (l) gallon(s)

GATT General Agreement on Tariffs and Trade

GB Great Britain

Gdn(s) Garden(s)

Gen General

Ger German(y)

GHQ General Headquarters

G I (US) enlisted soldier

Gk Greek

gm gram(s)

G M General Manager

GMT Greenwich Mean Time

GNP Gross National Product

gov(t) government

Gov Governor

GP General Practitioner (Medical Doctor)

GPO General Post Office

gr grade ; grain ; gross ; group

grad graduate(d)

gt great

h & c hot and cold (water)

H-bomb Hydrogen bomb

HE high explosive ; His/Her Excellency ; His Eminence

HF High Frequency

HM His/Her Majesty

Hon Honorary ; Honourable

hosp hospital

HP Hire Purchase ; Horse Power

HO Headquarters

hr hour(s)

ib ; ibid *ibidem* in the same place

i/c in charge

ICB'M Inter-Continental Ballistic Missile

ie *id est* which is to say, in other words

ILO International Labour Organisation

MF International Monetary Fund in inch(es)

Inc Incorporated

incl including ; inclusive

Ind India(n) ; Independent

inf *infra* below

info information

infra dig/*infra dignitatem* beneath one's social dignity

Inst Institute

int interior ; internal ; international

intro introduction

IQ *Intelligence Quotient* comparative measure of intelligence

Ire Ireland

Is Island

It(al) Italy, Italian

Jan January

J C Jesus Christ

Jnr ; Jr Junior

J'P Justice of the Peace

Jul July

Jun June ; Junior

kg kilogram(s)

KGB Intelligence Agency of the USSR

km kilometre(s)

K O knock-out

kp h kilometres per hour

kw kilowatt(s)

L A Legislative Assembly ; Los Angles

lang language

Lat Latin

lat latitude

lb pound(s) (weight)

lb w leg before wicket (cricket term)

Ld Lord

l h left hand

lit literal(ly) ; literature ; literary

LL.B Bachelor of Laws

LM T (US) Local Mean Time

loc cit *loco citato* in the place mentioned

long longitude

L P long-playing (record)

L S D *lysergic acid diethylamide* drug inducing hallucinations

L S T (US) Local Standard Time

Lt Lieutenant

Ltd Limited

lux luxury

M Member

m male ; married ; metre(s) ; mile(s) : million

MA Master of Arts

Maj Major

Mans Mansions

Mar March

masc masculine

math/maeθ/(US) mathematics

maths/maeθs(GB) mathematics

max maximum

MB Bachelor of Medicine

MC (US) Marine Crops : Master of Ceremonies : (US) Member of Congress , (GB) Military Cross

MCC (GB) Marylebone Cricket Club (the governing body of English cricket)

Mc Megacycle(s)

MD Doctor of Medicine

Med(it) Mediterranean

mg milligram(s)

Mgr Monsignor

min minimum

misc miscellaneous

mkt market

ml mile(s) , millilitre(s)

mm millimetre(s)

MO Mail Order , Medical Officer , Money Order

mod moderate , modern

mod cons modern conveniences

Mon Monday

MP Member of Parliament (House of Commons) , Military Police

mpg miles per gallon

mph miles per hour

MS(S) manuscript(s)

MSc emes si/Master of Science

Mt Mount

N north

nat national , native , natural

NATO netteo North Atlantic Treaty Organisation

NB *nota bene* take special note of

N C O Non-Commissioned Officer

NE northeast

NHS (GB) National Health Service

NNE north-northeast

NNW north-northwest

no(s) number(s)

Nov November

nr near

N'T New Testament

NW northwest

N'Y (C) New York (City)

N'Z New Zealand

Oct October

O E C D Organisation for Economic Co-operation and Development

O ED Oxford English Dictionary

op cit *opere citato* in the work mentioned

OPEC Organisation of Petroleum Exporting Countries

opp opposite

orch orchestral (1); orchestrated

O S Ordinary Seaman

O T Old Testament

Oxon *Oxoniensis* of Oxford University; Oxfordshire

oz ounce (s)

P Parking

pa *per annum* per year

PA Personal Assistant; Press Association; Public Address (System)

para (s) paragraph (s)

PAYE pay as you earn

pd paid

PE physical education

PEN International Association of Writers

PG Paying Guest

Ph D Doctor of Philosophy

Pk Park

pkt packet

Pl Place

PM Prime Minister

p m *post meridiem* after noon; per month

PO Personnel Officer; Petty Officer; Post Office; Postal Order

P'O Box Post Office Box

P O E Port of Entry

pop popular; population

poss possible; possibly

P O W Prisoner of War

pp pages

p'p *per procurationem* on behalf of (precedes name of person signed for)

PP S *post postscriptum* additional postscript

pr pair; price

PR Public Relations

Pres President

P RO Public Records Office; Public Relations Officer

pro/preu/professional

pro tem *pro tempore* for the time being ; temporarily

Prof Professor

pron pronounced ; pronunciation

Prot Protestant

Prov Province

Ps Psalm

P S Postscript

P S T (US) Bacific Standard Time

pt part ; payment ; pint ; point

P T Physical Training

P T A Parent-Teacher Association

P T O Please turn over

Pty Proprietary

Pvt Private

pw per week

QC Queen's Counsel

QED *quod eret demonstrandum* which had to be proved

Qu Queen ; Question

q v *quod vide* which may be referred to

R River ; Royal

r radius ; right

R A Rear-Admiral ;

R C Red Cross ; Roman Catholic

Rd Road

rec(d) received

ref referee /ref / ; reference ; refer(red)

Rep Repertory /rep/ ; Representative /rep / ; Repubic(an)

resp respectively

red (d) retired

RI'P *requiescat/requiescant in pace* may he/they rest in peace

rly railway

rm room

rpm revolutions per minute

RSV'P *repondez s'il vous plait* please reply

rt right

Rt Hon Right Honourable

Rt Rev Right Reverend

R (S)'V Revised (Standard) Version (of the Bible)

S south

S A South Africa

sae stamped addressed envelope

SALT Strategic Arms Limitation Talks

Sat Saturday

SAYE save as you earn

sc *scilicet* namely

s/c self-contained

Sch School

sci science

SE southeast

sec second(ary) ; secretary

Sen Senate ; Senator ; Senior

Sept September

SF Science Fiction

sgd signed

Sgt Sergeant

SHAPE Supreme Headquarters of Allied Powers in Europe

Sn (r) Senior

Soc Society

Sol Solicitor

sp special ; spelling

Sp Spain, Spanish

sp gr specific gravity

Sq Square

Sr Senior ; Sister

S'S Steamship

St Saint ; Street

Sta Station

STD subscriber trunk dialling (telephone)

Str Strait ; Street

Sub(s) subscription ; substitute

Sun Sunday

Supt Superintendent

T Temperature

t time ; ton(s)

TB Tuberculosis

Tech / Technical (College)

tel telephone

temp temperature; temporary (secretary)

Ter (r) Terrace ; Territory

Thurs Thursday

TKO technical knock-out

TNT *Tri-nitro-toluene* explosive

trans translated

treas treasurer

TU Trade Union

Tues Tuesday

T'V television

U Union; Upper ; upper class, fashionable,

UD'I unilateral declaration of independence

UFO unidentified flying object

UHF ultra high frequency

UK United Kingdom

U'N United Nations

UNCTAD United Nations Conference on Trade and Development

UNESCO United Nations Educational, Scientific and Cultural Organisation

UNICEF United Nations Children's Fund

Univ University

UNO / United Nations Organisation

UNRWA/United Nations Relief and Works Agency

US United States

USA United States of America ; United States Army

USN United States Navy

USSR Union of Soviet Socialist Republics

V Roman 5 ; Victory ; Volt

v very ; verse ; versus ; *vide* see, refer to

VA Vice-Admiral

V & A / Victoria and Albert (Museum in London)

vac / vacation

V'C Vice Chairman ; Vice Chancellor ; Vice Consul ; Victoria Cross ; Vietcong

V'D Veneral Disease

V'E Day Victory in Europe (end of Second World War in Europe : 8.5.1945)

Ven Venerable

VH'F very high frequency

VI'P very important person

viz / viz / *videlicet* namely

vol volume

V'P (res) Vice-President

vs versus

V'S Veterinary Surgeon

W west

w watt(s) ; week ; width ; with

WCC World Council of Churches

we'f with effect from

WH'O World Health Organisation

W'I West Indian; West Indies; Women'sInstitute

wk week ; work

W'O Warrant Officer

wp'm words per minute

wt weight

X Roman 10 ; a kiss ; an unknown number, thing, name, etc

Xmas Christmas

Y Yen (Japanese currency)

YMCA Young Men's Christian Association

yr year ; your

YWCA Young Women's Christian Association

19

Words Liable to be Confused and Misused

The ability to use the right word in the right place is not a gift inherited from the ancestors. It is invariably acquired and developed by study and practice.

Difficulties often arise because of the similarity in sound between two or more words, Careful differentiation is needed between, for example, 'veil' and 'vale' ; 'accept' and 'except' : and 'compliment' and 'complement'. Confusion between such pairs of words naturally leads to slipshod and faulty writing. Given below is a list of some words that are frequently confused.

1. **Able**—is said of power to do something and of skill in the use of physical powers or intellectual faculties. 'He will be *able* to do great things in life.

   Capable—is said of strength or power *to do a particular thing*. 'Afzal is *capable* of cycling ten miles an hour.'

2. **Abstain**—We *abstain* from a thing ; as, 'He *abstained* from food and milk for a whole day.'

   Refrain—We *refrain* from an action ; as, 'It was with great difficulty that I *refrained* her from laughing in her lover's face.'

3. **Accept**—is a Transitive Verb, meaning 'to receive with favour'. I '*accept* the gift.' It also means 'to approve of' or 'assent to'. 'I *accept* your proposal.'

   Except—is a Transitive Verb, meaning 'to omit' or 'exclude'. 'Let us *except* no one, high or low, from the operations of the law.'

4. **Acceptance**—means agreeing to terms, 'I have not received his *acceptance*.'

Acceptation—accepted meaning of word. 'This is the general *acceptation* of the word *addict*.'

5. **Accede**—consent. 'I cannot *accede* to his request.'

Exceed—be greater than ; surpass. 'His expenditure *exceeds* his income.'

6. **Access**—an Abstract Noun from 'accede', meaning 'approach' or 'admission'. 'We have *access* to good books in our college library.'

Excess—a Noun meaning immoderateness, intemperance, or superfluity. 'He drinks to *excess*.'

7. **Adapt**—is a Transitive Verb, meaning 'to make suitable, to adjust properly.' 'We must *adapt* ourselves to the existing circumstances.

Adept—is an Adjective, meaning 'meaning 'proficient' or 'very skilled'. 'He is an *adept* in the art of painting landscapes and skyscapes.'

Adopt—is a Transitive Verb, meaning 'to accept and approve.' 'He has *adopted* that boy.' 'The course that you have *adopted* is not right.'

8. **Advise**—is always a Verb. 'Please *advise* me what to do in these circumstances.

Advice—is always a Noun. 'He acted upon my *advice*.'

9. **Adverse**—unfavourable ; unfortunate. 'In spite of the most *adverse* circumstances, he perseveres.'

Averse—opposed ; disinclined. 'Although she was not highly religious, she was *averse* to (or from) going to the pictures.'

10. **Addicted**—It means accustomed, strongly inclined, habituated. It applies to things considered bad or undesirable ; as, 'He is *addicted* to drinking and gambling.'

Devoted—It means the same thing but is always applied to things considered good ; as, 'He is *devoted* to his studies.'

11. **Affect**—is always a Verb. It means (*i*) to excite the feelings of sympathy or sorrow, (*ii*) to influence or concern,

(*iii*) to pretend, to feign. 'He was much *affected* by the news of her illness.' 'Cold weather has *affected* her health.' 'Sometimes quacks *affect* a knowledge of medicine.'

Effect—may be a Verb or Noun. As a Verb it means 'to obtain a result.' 'The prisoner *effect* his escape from the prison.' 'He *effected* a cure by simple remedies.' As a Noun it means '*a result*.' 'Her words had the desired *effect* upon him.'

12. **Affection**—love ; kindly feeling. 'He has no *affection* for her.'

Affection—artificial show ; forced imitation ; insincere pretence. 'I do not like a man who is full of *affectation.*

13. **Allow**—means 'not to refuse.' 'He *allowed* his disciples to indulge in eating and drinking.'

Permit—means 'to give a decided assent'. It implies positive approval and sanction. 'He is *permitted* to appear in the examination as a private candidate.'

14. **Allusion**—an indirect reference. 'There is an *allusion* to Elizabeth in the passage.'

Illusion—an imaginary appearance. 'A mirage is an optical *illusion.*'

15. **Alternate**—coming by turns. 'His work shows that in him keen diligence *alternates* with extreme laziness.'

Alternative—is properly used for a pair of possibilities only one of which can be chosen. 'The only *alternative* open to you is to pay heavy fine and escape imprisonment.'

16. **Amiable**—worthy of love. 'He possesses an *amiable* disposition.'

Amicable—peaceable, harmonious. 'An *amicable* settlement was reached between the two parties.'

17. **Ancient**—is opposed to *modern* and properly applies to remote historical days. 'In *ancient* days this practice was prevalent.'

Old—is opposed to *new*. '*Old* things are better than new ones.'

18. **Antic**—odd behaviour. 'His *antics* drew every one's attention to him.'

Antique—old-fashioned. 'It is strange that you still believe in these *antique* customs.

19. **Apposite**—appropriate or suitable to the occasion. 'His remarks were not *apposite*.'

Opposite—in front of ; contrary. 'My house is just *opposite* the Post Office.' 'He takes the *opposite* view in the matter.'

20. **Artist**—an *artist* is one who is skilled in a fine art in which imagination and taste are dominant. 'A musician is an *artist*.' 'A painter of pictures is an *artist*.'

Artisan—an *artisan* is one who is skilled in a mechanical art, in which manual skill is dominant. 'A carpenter is an *artisan*.' A mason is an *artisan*.'

21. **Ascent**—the act of climbing an upward slope. 'The *ascent* was arduous.' 'It is difficult to run up an *ascent*.'

Assent—agreement. 'I gave my *assent* to the proposal.'

22. **Aspire**—to desire eagerly. 'He *aspires* after worldly greatness.'

Expire—to die ; to come to an end. 'The young leader *expired last* night.'

'His term of apprenticeship has *expired*.'

23. **Avenge**—is a Transitive Verb, having as its object the *wrong* committed.

'He *avenged* his brother's murder.'

Revenge—as a Noun, it means the infliction of injury for personal satisfaction. '*Revenge* is a kind of wild justice.' 'He took *revenge* on his neighbour who had insulted him.' As a Verb, it means 'to inflict punishment for an injury done to ourselves.' 'He *revenged* himself on his neighbour for the insult.'

24. **Avocation**—a subordinate occupation; pursued for pleasure and pastime rather than for gain. 'His *avocation* is gardening.

Vocation—calling ; regular or habitual pursuit. 'His *vocation* is teaching ; his *avocation* is gardening.'

25. **Barbarism**—uncivilized state. 'Some parts of Africa are still in a state of *barbarism*.

Barbarity—cruelty. 'Such an act of *barbarity* must be punished.'

26. **Battle**—is a contest between two armies 'Napoleon's army was defeated in the *battle* of Waterloo.'

War—is a contest, more prolonged then battle and embracing *a series of battle* between two armies. 'The Second World *War* lasted six years.'

Fight—is a struggle between a small number of persons. 'Many were wounded in the *fight* between the workmen and the merchants.'

27. **Beneficial**—advantageous. 'Freedom is *beneficial* only when it is not abused.'

Beneficent—kind ; doing good. 'A *beneficent* ruler works for the welfare of his people.'

28. **Blunder**—a gross or serious mistake. 'If you do not set her free at once, you will be committing the greatest *blunder* of your life.'

Mistake—the taking of one person or thing for another. 'He made a *mistake* in supposing that the Government of India was in the hands of the people.'

Error—that what is not right or correct. 'Your essay is full of grammatical *errors*.

[In practice these last two are largely interchangeable. 'Your essay is full of mistakes.']

29. **Canon**—a law or rule, especially for the church. It is also a criterion or standard. 'If you violate the *canons* of morality, you will be punished.'

Cannon—is a large gun. 'The loud report of *cannon* told the soldiers that war was near.'

30. **Canvas**—a kind of coares cloth. 'Shoes made of *canvas* are quite comfortable.'

Canvass—solicit votes. 'He *canvassed* for votes everywhere.'

31. **Casual**—occasional ; irregular ; unmethodical. '*Casual* reading will do little good to you.'

Causal—relating to or denoting cause. 'The *causal* connection between food and health cannot be overlooked.'

32. **Cause**—a cause is that which produces an effect. 'Every effect has a *cause*.'

Reason—a reason is that which explains or justifies result. 'The *reason* of his not coming here is not known.'

33. **Ceremonial**—relating to ceremonies or rites. It applies only to things. 'You must wear gowns on *ceremonial* occasions.'

Ceremonious—it commonly implies an excess of form and ceremony, formalities overdone. 'His greeting was too *ceremonious*.'

34. **Cession**—means 'act of surrendering something.' It is especially used to deotte the transfer of territory by one country to another. 'The *cession* of Malta was demanded by Germany.'

Session—means 'a term or a meeting period, as of a court, a legislature, a college, or any organized institution.' 'The legislators are going to have a buy *session* this year.' 'The college *session* extends from July to April.'

35. **Childish**—suggests the less pleasing and less admirable qualities of a child found in a grown-up person, such as silliness, foolishness and weakness. 'Do you like his *childish* talk ?'

Childlike—suggests the better qualities of a child found in a grown-up person, such as innocence, simplicity, and truthfulness. 'Her *childlike* simplicity appealed to all.'

36. **Collision**—violent clash. 'There was a *collsion* between a lorry and a tonga.'

Collusion—a secret agreement tod receive.. 'The servant was found to have adeed in *collusion* with the thief.'

37. **Commence, begin**—*Commence* is a more formal word than *begin*. It should be reserved for larger and important undertakings ; as, 'He has *commence* his life work.' For minor, everyday occurrences use *begin* ; as, 'His examination *began* on Monday.'

38. **Complement**—that which fills up or completes. 'My book is a *complement* to Butt's History of England.'

Compliement—an expression of regard. 'Please give my best *compliments* to your brothers.'

39. **Comprehensive**—extensive. 'This has rendered the scope of the book *comprehensive*.'

Comprehensible—that which is capable of being understood. 'His speech as not at all *comprehensible*.'

40. **Conscious**—aware. 'I am *conscious* of my faults.'

Conscientious—obedient to conscience ; scrupulous. 'He is a *conscientious* worker and does his duty faithfully and honestly.'

41. **Contagious**—catching ; infectious. 'Small-pox is a *contagious* disease.'

Contiguous—adjoining ; neighbouring. 'India and Pakistan are *contiguous* countries.'

42. **Contemptible**—is applied to that which is the object of contempt. 'He is *contemptible* fellow who has no sense of self-respect.'

Contemptuous—showing contempt, disdain, or scorn. 'He made some *contemptuous* remarks.'

43. **Contented, satisfied**—A man is *contented* when he wishes for no more ; as, 'I am *contented* with what I have ; little be it or much.' A man is *satisfied* when all his *desires* are fulfilled. 'They were *satisfied*, when they got all they wished for.'

44. **Continual**—refers only to time and implies a frequent recurrence. 'There was *continual* rain.' 'We were *continually* interrupted.'

Continuous—refers to both time and space. It implies uninterrupted continuity. 'The line of progress is *continuous*.' 'He worked *continuously* for five hours.'

45. **Corporal**—relates to the body. It implies bodily infliction or injury. '*Corporal* punishment in schools is discouraged these days.'

Corporeal—having a body. 'God is not a *corporeal* being.'

46. **Council**—an assembly of persons called together for deliberation or advice. 'The Municipal *Council* voted for the boycott of foreign goods.'

Counsel—as a Verb, it means 'to advise and instruct.' 'It is my duty to *counsel* you against adopting such a

course of action.' As a Noun. it means 'the advice thus given or, sometimes, a lawyer.' 'I will bear your *counsel* in mind.' 'The judge then heard the *counsel* for the defence.'

47. **Credible**—believable. It applies to that which can be believed and seems worthy of belief. 'It scarcely sounds *credible* that he killed five birds with one shot.'

Creditable—it applies to that which deserves praise or honour. 'It is highly *creditable* on his part to have passed his M.A. examination in the first division.'

Credulous—too ready to believe. 'The *credulous* farmer thought that the juggler could really turn dust into gold.'

48. **Crime, vice, sin**—*Crime* is a violation of the law of a country ; as, 'Murder is a *crime.*' *Vice* is a violation of a moral law ; as, 'Gambling is a *vice.*' *Sin* is a violation of a religious law ; as, 'It is a *sin* to abuse God.'

49. **Custom, habit**—*Custom* refers to *action*, *habit* to the *doer* of the action, *Custom* means the repetition of the same act ; *habit* means the effect produced on the mind or body by such repetition. 'He is in the *habit* of smoking.' 'This was a *custom* prevalent among the Hindus.' 'He has a *habit* of reading the newspaper at night.' '*Sati* was a cruel *custom.*'

50. **Decent**—proper ; fitting. 'Your behaviour was hardly *decent.*

Descent—the act of descending, or downward slope. 'The journey down the descent was tedious.'

Dissent—disagree. 'I *dissent* from you in this matter.'

51. **Declaim**—to speak formally and rhetorically in public. It often means noisy and pompous speech. 'He *declaimed* vigorously against the present policy of the Government.'

Disclaim—to deny or to disavow. 'He *disclaimed* all responsibility in this matter.'

52. **Decry**—to cry down, to discredit, denounce, or belittle, especially in a public or official manner. 'No politician has *decried* the worth of the Khilafat Movement in the Sub-continent.'

Descry—to discern, discover, or detect, especially that

which is difficult to see and requires effort. 'Straining his eyes, he at last *descried* a sail in the distance.'

53. **Deference**—respect. 'Pay proper *deference* to ladies.'

Difference—'I do not see much *difference* between these two proposal.'

54. **Deficient**—wanting in specified quality. 'One who is *deficient* in imaginative faculty cannot be a good poet.'

Defective—having defects ; faulty. 'I do not like the present arrangement as it is very *defective*.'

55. **Defy**—challenge. 'He *defied* all authority.'

Deify—exalt into a god or goddess ; worship. 'The leader was *deified* by all his followers.'

56. **Deny, refuse**—We *deny* a fact ; we *refuse* a thing or *to do* something. 'The prisoner *denied* the charge.' 'He *denied* having blamed her.' 'He *refused* to obey my orders.' 'He *refused* to say anything in self-defence.'

57. **Dependant**—one who depends on another for support. 'He is always kind to his *dependants*.'

Dependent—depending on. 'He is *dependent* on me for support and will do as I bid him.'

58. **Deprecate**—express a wish against, or a disapproval of. 'The leader *deprecated* the tendency of modern youth towards revolt against authority.'

Depreciate—lower in value, belittle, or disparage. 'Do not think that we *depreciate* the merits of this type of Government by criticizing it.'

59. **Desert**—(1) (Noun) a vast sandy tract. 'The traved through the *desert* is very tedious.' (2) (Verb) abandon. 'He *deserted* his friend in time of need.' (3) (Noun) 'deserts' ; 'something deserved' : 'The villain will receive his *deserts*.'

Dessert—fruits and sweetmeats served at the end of a meal or feast. 'Apples will be served as *dessert*'

60. **Discover**—one discovers that which existed before, but was unknown. 'Columbus *discovered* America.'

Invent—to originate or devise something that had not existed before 'Gutenberg *invented* printing.'

61. **Disease**—discomfort ; trouble ; disorder of the body, mind, state, etc. 'Influenza is an unpleasant *disease*.

Decease—death. 'His illness was so severe that it caused his *decease*.'

62. **Disinterested**—freedom from bias or prejudice ; freedom from personal or selfish motives. 'An upright judge must first be *disinterested*.'

Uninterested—lacking in interest. 'He is *uninterested* in these problems.'

63. **Draft**—a rough sketch. 'This is the first *draft* of my letter to the Prime Minister.

Draught—amount drunk at a time. 'He drank a large *draught* of water.'

Drought—want of rain. 'Owing to the *drought* the plants are withered.'

64. **Drown**—is used only of animate objects. 'He was *drowned* in the river.'

Sink—is used of both animate and inanimate objects. 'The ship *sank* into the ocean.' 'At these words she *sank* insensible upon the floor.'

65. **Dying**—is the Present Participle of 'die'. 'People are *dying* every day.'

Dyeing—is the Present Participle of 'dye'. 'This laundry does efficient cleaning and *dyeing*.'

56. **Effective**—having an (or, the desired) effect ; powerful in effect. '*Effective* measures should be taken against small-pox.'

Effectual—answering its purpose. 'A law can be *effective*, that is, in force, without being *effectual*, accomplishing in a full and final manner the purpose intended.'

Efficacious—producing, or sure to produce, the desired effect. 'This medicine was very *efficacious* in removing the disease.'

Efficient—competent ; capable. 'The firm needed a really *efficient* head to reorganise it.'

67. **Elicit**—draw forth what is latent or hidden. 'You may torture me to death, but you will not be able to *elicit* a confession from me.'

Illicit—improper ; unlawful. 'The accused was charged with *illicit* possession of opium.'

68. **Eligible**—fit to be chosen ; suitable ; desirable. 'He is not *eligible* for the post.'

Illegible—that cannot be read. 'His handwriting is *illegible*.'

69. **Eminent**—rising above others ; prominent. 'Gladstone and Pitt were *eminent* statesmen.'

Imminent—near at hand ; threatening to occur immediately. 'This medicine saved him from *imminent* death.

70. **Emigrant**—one who moves *from* one country *to* another. 'He is an *emigrant* from Germany.'

Immigrant—one who comes *into* a country for the purpose of living there. 'In Germany an *immigrant* enjoys the same rights and privileges as a German.'

71. **Empty, vacant**—An *empty* room is one that has no furniture or other contents. A *vacant* room is that which is unoccupied by persons. So we speak of an *empty* chair, *empty* house, *empty* box, *empty* street, *empty* hand, *empty* vessel, as opposed to a full one. We take of a *vacant* space, *vacant* moment, *vacant* throne, *vacant* office, or *vacant* position, as opposed to an occupied one.

72. **Envious**—means 'feeling envy.' 'I do not feel *envious* of his greatness.'

Enviable—means 'arousing envy.' 'He enjoys an *enviable* position.'

73. **Eruption**—violent 'breaking', bursting, or rushing out, as of a volcano, passion, or disease. 'Pompeii was destroyed by an *eruption* of the volcano.'

Irruption—violent breaking out, bursting forth, or rushing in, often in the sense of an invasion. 'The German *irruption* into Belgium was highly condemned by all nations.'

74. **Esteem**—regard. 'The leader was held in high *esteem* by all his followers.'

Estimate—rough calculation. 'What is your *estimate* of the cost of this building ?'

Estimation—opinion. 'He tried his best to lower him in the *estimation* of the public.'

75. **Exceedingly**—to a very high degree. 'He is *exceedingly* glad to receive the appointment letter.'

Excessively—to a greater degree than necessary. 'It has raining *excessively* for the last three days.'

76. **Exceptionable**—open to exception, or objectionable. 'No one could say that his actions at the meeting were at all *exceptionable*.'

Exceptional—uncommon ; rare ; out of the ordinary ; superior. 'He is a man of *exceptional* ability.

77. **Excursion**—a pleasure trip. 'An *excursion* into the heart of the hills will do you good.'

Incursion—a sudden invasion. 'Germany made an *incursion* into Belgium.'

78. **Excuse**—is used with reference to minor faults or neglects. '*Excuse* me for mispronouncing your name.' '*Excuse* me for having stepped on your foot.'

Forgive—is a stronger term than excuse, 'Forgive and and forget.' 'I will *forgive* your misconduct this time if you promise to behave better for the future.'

Pardon—implies a greater sense of fault and a desire for forgiveness. It is used when reference is made to serious offences of a moral or a legal nature. It is appropriate when we address one in authority. 'The King *pardoned* the murderer.'

79. **Expect, hope**—We *hope* only what is *good* ; we *expect* the *bad* as well as the *good*. 'I *hope* she will *pass* this year.' 'I *expect* opposition.' 'I *expect* payment to-day.'

80. **Expedient**—advisable. 'It is not *expedient* for you to go alone at this time of night.'

Expeditious—prompt. 'The matter calls for *expeditious* action.'

81. **Expenditure**—amount expended. 'You must regulate your *expenditure* according to your income.'

Expense—cost. 'My father is too poor to afford the *expenses* of my college education.'

82. **Extant**—still existing. 'The ruins of Babylon are still *extant*.

Extent—space over which a thing extends. 'He went to the *extent* of calling him a fool.'

Extinct—no longer existing. 'The custom of slavery is *extinct* in all parts of the world.'

83. **Fain**—gladly. '*Fain* would I climb, but I fear to fall.'

Feign—pretend. 'He *feigned* madness and was acquitted.

84. **Faint**—(1) (Adjective) indistinct. 'The thumb-mark on the document was very *faint*.' (2) (Verb) to swoon. 'She *fainted* hearing her lord accuse her.'

Feint—a pretence. 'This letter is only a *feint* to throw you off your guard.'

85. **Falsehood**—a false statement. 'I do not believe in such *falsehoods*.'

Lie—is a transgession of the truth to deceive others. 'You will be severely punished if you tell a *lie*.'

Falseness—is usually applied to persons. It means intentional untruthfulness or unfaithfulness with the intent to deceive. 'You will be ruined by the *falseness* of your friends.'

Falsity—applies to statements and reports. It means the quality of being false. 'The *falsity* of her statement will save him from the gallows.

86. **Fantasy**—grotesque product of imagination. 'The appearance of the ghost was a mere *fantasy* of his overwrought imagination.'

Phantasy—the power of imagination, especially of forming images. 'You are given to *phantasy*.'

87. **Famous**—is always used in a good sense. 'His good deeds have made him *famous* all over Pakistan.'

Illustrious—distinguished. This word too is always used in a good sense. 'The *illustrious* warrior has gone to the battle.'

Notable—is used of a person or thing that is worthy of note. 'A man of such a *notable* personality was not expected to behave like this.'

Notorious—is used of a person of *evil* reputation. 'He is a *notorious* gambler.'

Noted—is used in both good and bad senses. 'He is *noted* for his valour and hardihood.' 'He is *noted* for playing a double game with his friends and benefactors.'

88. **Fatal**—applies to that which ultimately results in death. 'The injury, though small, proved *fatal*.'

Fatalist—one who believes that everything depends on fate. 'He is *fatalist* and will never believe that there is no such thing as luck.

Fateful—producing events of far-reaching importance. 'It was a *fateful* day on which the Germans turned out the Jews.'

89. **Felicity**—happiness. 'Domestic *felicity* is a thing which everyone cannot enjoy.'

Facility—ease ; opportunity. 'You will get every *facility* you may stand in need of to do this work.'

90. **Forcible**—by force. 'The *forcible* seizure of property belonging to authority is a crime punishable under the law.'

Forceful—full of force. 'He made a *forceful* speech in the Assembly.'

91. **Farther**—relating to distance ; more far than.

Further—in addition to ; besides (what is already said).

92. **Gamble**—is a verb meaning 'to play for stakes.' '*Gamble* as much as you please, but you will repent in the long run.'

Gambol—to play and frolick. 'The elves and fairies *gambol* on the green.'

93. **General**—is used with reference to the greater number of persons or things. 'It is *generally* believed that he did everything possible for the welfare of his country.'

Universal—is used with reference to the total number of persons or things. 'It is *universally* believed that the stars influence our lives.'

94. **Genteel**—is generally used in a depreciatory sense. It implies affectation of such qualities as elegance, refine-

ment, gentlemanliness, and politeness. 'I do not like her *genteel* manners.'

Gentle—well-born and well-bred. 'A man of *gentle* nature is respected everywhere.'

95. **Ghastly**—hideous ; shocking. 'A *ghastly* sight met the soldiers' eyes. The wounded lay everywhere.'

Ghostly—relating to ghosts. 'A *ghostly* figure seen in the dream last night frightened me out of my wits.

96. **God-like**—resembling God. 'His *god-like* virtues won him almost universal fame.'

Godly—pious. 'With forty pounds a year he led a *godly* life.'

97. **Graceful**—agreeable ; elegant. 'Her *graceful* appearance charmed me beyond measure.'

Gracious—kind ; benevolent. 'May God save our *gracious* friend !'

98. **Gratified**—is the Past Tense of *gratify*. It means 'to give satisfaction or pleasure.' 'I was *gratified* to learn that the evil-doer was properly punished.'

Grateful—deeply and sincerely thankful. 'I am *grateful* to you for this act of kindness.'

99. **Habit**—applies chiefly to individuals and means a tendency to respect an action. 'He has the *habit* of going to the theatre every Sunday evening.'

Custom—applies chiefly to groups and institutions, and stresses the actual repetition of an act. 'It is a *custom* with the Hindus to burn their dead.'

100. **Hanged, hung**—*Hanged* is now used correctly in the sense of the death penalty ; as 'The criminal was *hanged*.' In all other senses *hung* is the correct form. 'He *hung* out the clothes.' 'The pictures were *hung* on the wall.'

101. **Haste, hurry**—*Haste* denotes quickness of action and a strong desire for getting on. '*Haste* makes waste.' 'He did the whole thing in *haste*.' *Hurry* denotes not only quickness of action, but also a confusion of the mind. 'She was in a *hurry* to leave the place before dawn.'

102. **Healthy**—applies to that which is in a state of health or vigour. 'A *healthy* mind is generally to be found in a *healthy* body.'

Healthful—means that which conduces to health. 'Exercise is *healthful* for young and old alike.'

103. **Hire**—is to purchase the labour or services of a person. 'He *hired* a stenographer for a month.'

Rent—tenant's periodical payment to owner or landlord for use of land or house or room. 'I pay Rs. 500 a month as *rent* for this small bungalow.'

104. **Historic**—famous, notable. 'Many *historic* monuments were damaged by bombardment.'

Historical—referring to history. 'It is a *historical* novel.'

105. **Hoard**—to collect, to lay up, to store. As a Noun, it means a treasure of money usually hidden. 'The miser loves his *hoard* and counts it over and over.'

Horde—a crowed, a gang. 'He fell into the hands of the barbarous *horde* and very narrowly escaped.'

106. **Honorary**—holding an office without receiving any remuneration. 'He is an *honorary* magistrate and draws no salary.'

Honourable—commendable ; respectable ; worthy of honour. 'Rahat is an *honourable* man.'

107. **Human**—pertaining to mankind. '*Human* nature is the same all over the world.'

Humane—kind. '*Humane* treatment of animals is now advocated from every platform.'

108. **Humiliation**—lowering of dignity and self-respect ; mortification. 'How can an honourable man suffer such *humiliation* ?'

Humility—humbleness ; meekness. '*Humility* is a virtue praised by all.'

109. **Ice**—frozen water. Ice is made artificially. 'We cannot do without *ice* in summer.'

Snow—atmospheric vapour frozen into flakes falling to earth. 'The Arctic regions are covered with *snow* all the year round.'

110. **Idle**—a man is idle by his own will or through circumstances. 'An *idle* brain is the devil's workshop.'

Lazy—a man is lazy by habit. It is a term of contempt. 'I have never seen such a *lazy* fellow before.'

111. **Ill**—to feel indisposed. 'He is *ill* with fever.'

Sick—usually applies to a condition of nausea or vomiting. 'He has been *sick* all day, to-day.'

112. **Imaginary**--applies to that which exists only, in the imagination. 'Most of the troubles that afflict mankind are *imaginary*.'

Imaginative—applies to the person or product that is characterized by lively power of imagination. 'A man of an *imaginative* turn of mind can turn hell into heaven.'.

113. **Imminent** threatening ; near at hand. 'He was saved from *imminent* death.

Immanent—remaining in. 'God is *immanent* everywhere.'

114. **Immunity**—a state of freedom from liability of any kind, but it generally refers to punishment, pain and disease. '*Immunity* from measles or small-pox means blessedness.

Impunity—freedom from punishment or loss. 'I can say with *impunity* that the Government consists of a pack of fools and hypocrites.'

115. **Imperial**—pertiaining to an empire or emperor. 'She in her *imperial* majesty passed on receiving the homage of her people.'

Imperious—proudly authoritative. 'He had to submit to the *imperious* will of Caesar.'

116. **Indict**—accuse. 'He was *indicted* for murder and sentenced to transportation for life.'

Indite—compose. 'He has *indited* a short poem on the death of the leader.'

117. **Individual**—is properly used for a single or particular being in contrast with a class or group. 'The good of the *individual* should be sacrificed for the good of the community.'

Person—'He is a disagreeable *person*.'

118. **Industrial**—relating to industry. 'Next month we shall have an *industrial* exhibition in our city.'

Industrious—diligent ; active. 'A man of *industrious* habits must succeed.'

119. **Informant**—one who gives information. 'The *informant* of this news was awarded a reward of fifty rupees.'

Informer—one who informs against another, especially concerning breaches of law. 'Shaukat accused his neighbour of being an *informer*.'

120. **Ingenuous**—artless ; candid ; plain ; sincere. 'The *ingenuous* child told the whole story of his guilt.'

Ingenious—skilful ; clever ; inventive. 'It takes an *ingenious* man to escape from his enemies.'

121. **Intolerable**—usually applies to things and conditions in the sense of unbearable. '*Intolerable* cold is injurious to our health.'

Intolerant—usually applies to persons in the sense of illiberal or narrowminded. 'He is *intolerant* of any religious views that differ from his own.'

122. **Invaluable**—precious ; priceless. 'He has done *invaluable* service to his country.'

Valueless—worthless ; not valuable. 'A manuscript that we had considered *valueless* proved invaluable to the library.'

123. **Jealous**—envious. 'He is *jealous* of my name and fame.'

Zealous—full of zeal, ardour and enthusiasm. 'He was a *zeolous* worker in the cause of female education.'

124. **Judicial**—applies primarily to judges and formal judgments, especially of a legal nature. '*Judicial* inquiry into this case will reveal starting results.'

Judicious—sensible ; prudent. 'He made a *judicious* selection of books for study.'

125. **Kill**—is a general term, meaning 'put to death'. 'Fifty thousand soldiers were *killed* in the battle of Waterloo.'

Murder—is the act of putting a person to death intentionally or cruelly, or craftily. 'He *murdered* the merchant for his money.'

Assassinate—kill by treacherous violence. 'Caesar was *assassinated* by his friends.'

126. **Later**—means 'coming after something else in time.' 'He came to work *later* than Tahir.'

Latter—means 'the second of two things just mentioned.' 'The *latter* part of your answer is right.'

127. **Lease**—a letting for hire, or a contract for letting. 'He has got my house on a *lease* of ten years.'

Lees—to the last drop. 'He has drunk the cup of wine to the *lees*.'

128. **Lovable**—worthy of love. 'He is loved by everyone for the *lovable* qualities in him.'

Lovely—beautiful. 'What a *lovely* flower !'

129. **Loose**—to unfasten, release, disengage, or relax. 'He was about to *loose* the knot when the string snapped.'

Lose—to part with something ; to suffer deprivation of something. 'She *loses* her temper easily.'

130. **Liberty**—freedom from capacity, imprisonment, slavery, or despotic control. 'As last the prisoner was set at *liberty* after a long and tedious trial.'

Freedom—personal liberty. '*Freedom* is the birthright of man.'

131. **Luxuriant**—applies to fertility and plant-growth produced by rich soil. 'Their eyes met *luxuriant* vegetation everywhere.'

Luxurious—given to luxury. 'She leads a *luxurious* life.'

132. **Mane**—long hair on neck of horse, lion, etc. 'Look at the grand *mane* of the lion ! .

Main—(1) chief. 'His *main* object in life was to become a barrister of repute.' (2) (poetic only) sea. 'The ship sailing on the *main* is a charming sight to behold.'

Mien—air, bearing, of person. 'With an angry *mien* he turned all his servants out.'

133. **Memorable**—worth remembering ; not to be forgotten. 'Nobody can forget this *memorable* incident.'

Memorial—statue or festival serving to commemorate. 'A *memorial* worth five lacs of rupees was erected to commemorate the deeds of Allama Iqbal.'

134. **Momentary**—lasting only a moment. 'Do not run after *momentary* pleasures.'

Momentous—of great consequence ; important. 'The signing of the treaty was a *momentous* occasion.'

135. **Monetary**—relating to money. 'He is always guided by *monetary* considerations.'

Monitory—warning ; admonitory. 'He was about to speak, when he saw his mother's *monitory* finger on lips, and refrained.'

136. **Mutual**—applies to reciprocal personal action. '*Mutual* friendship, hatred, contempt, admiration or regard.'

Common—applies to that which is shared by two or more. 'Pain is the *common* experience of mankind.'

137. **Necessity**—is used when something is indispensable. 'He felt the *necessity* of killing his horse for food in order to save his life.'

Need—to stand in want of a thing. 'Thy *need* is greater than mine.' 'He stood in *need* of money.'

138. **Negligent**—careless ; thoughtless. 'A man *negligent* in his dress is regarded as a scholar.'

Negligible—so unimportant that it may be disregarded. 'There is a *negligible* difference between these two statements.'

139. **News**—new information ; fresh events reported. 'Have you heard the *news* that we have won the match ?'

Tidings—news that we are anxious to learn. 'The *tidings* of the recovery of his mother came too late.'

140. **Noxious**—harmful ; injurious. 'Wine is *noxious* to health.'

Obnoxious—objectionable to such a degree as to be hateful and odious. 'His conduct towards his co-officers was *obnoxious*.'

141. **Observance**—performance ; attention to. 'He found their *observance* of religious ceremonies to be very strict.'

Observation—the act of carefully looking at or noting or studying. 'His book is based on his own *observations* of the Africans.'

142. **Odious**—disgusting; detestable. 'Comparisons are *odius.*'

Odorous—giving off a pleasant smell. 'These flowers are *odorous.*'

143. **Official**—connected with an office. 'I can speak on *official* authority that he has been dismissed.'

Officious—obtruding ; meddlesome. 'His *officious* manner has made him unpopular with his officers.'

144. **Ordinance**—a rule ; a law. 'Everyday new *ordinances* are being issued by the President.

Ordance—cannon. '*Ordance* were fired by the enemies.'

145. **Ostensible**—put forward to conceal the real. 'His *ostensible* occupation was religious preaching ; his real, gambling.'

Ostentatious—showy ; attracting notice. 'He made an *ostentatious* display of his wealth and luxury.'

146. **Peaceful**—applies to places and conditions as well as to persons. A person or place that is free from strife and excitement is peaceful. 'Where *peaceful* means have failed, strong measures have been adopted.

Peaceable—applies to persons or animals but not to places or conditions. A person who contributes to a condition of peace is peaceable. 'He is a man of *peaceable* disposition and will never come in conflict with you.'

147. **Persecute**—harass, or punish unjustly. 'He was *persecuted* for his religious belief.'

Prosecute—(1) to bring before a court. 'Trespassers will be *prosecuted.* (2) to carry out. 'It will take you time to *prosecute* this plan.'

148. **Perspicacious**—keen and discerning. It denotes a mental quality of a person. 'The judgments of this *perspicacious* writer are seldom wrong.'

Perspicuous—clear and lucid. It denotes a quality of thought or its expression. 'His style is always *perspicuous.*'

149. **Peruse**—read carefully or thoroughly. 'You should *peruse* the contract before signing it.

Read—'I can *read* twenty pages in an hour.'

150. **Pitiable**—arousing pity. '*Pitiable* is the condition of the helpless and homeless orphans.'

Pitiful—feeling pity. 'She was very *pitiful* towards the poor.'

Piteous—that may excite pity. 'She uttered a groan so *piteous* and profound that it seemed to shatter all her bulk.'

151. **Plain**—(1) simple. '*Plain* living and high thinking is his motto in life.' (2) A flat country. 'Men living in the *plains* are generally ease-loving.'

Plane—surface. 'Draw a circle through nine points lying in the same *plane*.'

152. **Populous** (Adjective)—full of people ; thickly inhabited. 'England is a *populous* country.'

Populace (Noun)—the common people. It is usually used in the contemptuous sense of 'the rabble'. 'The *populace* hardly ever think of what they are doing.'

153. **Practical** –is opposed to *theoretical*, and means that which can be actually turned to account. 'A man having a *practical* knowledge of keeping accounts will be preferred.'

Practicable—that which is capable of being accomplished. 'It remains to be seen how far television can ever be *practicable*.'

154. **Practice** (Noun)—'*Practice* makes one perfect.'

Practise (Verb)—'Practise virtue and you will become virtuous.'

155. **Precede**—to go before, either in arrangement or in rank. 'Reading should *precede* writing.'

Proceed—to go on with or to continue. 'Let us *proceed* with the work in hand.'

156. **Precedent**—a parallel case in the past. The Prime Minister said to the king. 'Your Majesty ! it will be difficult to find a *precedent* in the history of royalty in this country for the step you propose to take.'

President—'She is the *president* of the Committee.

157. **Prescribe**—to designate, direct, or dictate. 'What medicine do you *prescribe* for this patient ?'

Proscribe—to condemn, prohibit, or outlaw. 'Books containing libellous matter should be *proscribed.*'

158. **Presumptive**—probable. 'This *presumptive* evidence will not suffice to prove the guilt of the accused.'

Presumptuous—insolent ; arrogant. 'Her manner is altogether too *presumptuous.*'

159. **Principal**—(1) chief, main. 'What are the *principal* languages spoken in India ?' (2) one who is at the head of an institution. 'A *principal* should stick to his principles.'

Principle—truth, law, doctrine, rule. 'A man of *principle* is respected everywhere.

160. **Proportional**—in due proportion ; corresponding in degree or amount : as, 'a *proportional* increase in the expense, '*proportional* representation.'

Proportionate—'The punishment was not *proportionate to* the crime.'

161. **Protagonist**—is a leader in a great cause. 'President Wilson was a *protagonist* of world-wide peace.'

Antagonist—is an opponent in a struggle. 'Our *antagonists* are powerful. 'Our *antagonist* is our helper.

162. **Rare**—things of superior qualities that are infrequent at all times are called rare. 'Great leaders are *rare.*'

Scarce—applies to ordinary things that are temporarily not plentiful. 'Government jobs are *scarce* these days.'

163. **Recollect**—is to make a conscious effort to call to mind a particular thing. 'I can *recollect* the games I played most in childhood.'

Remember—'I *remember* the good old days we passed together in our childhood.'

164. **Respectively**—relating to each (in the order mentioned). 'Give Hamid, Javed, and Nasreen, six, four, and three apples, *respectively.*'

Respectfully—in a courteous manner. 'The boy *respectfully* laid all the facts before me.'

Respectably—in a manner worthy of respect. 'The soldier told his officer that the woman had lived quite *respectably* all her life.'

165. **Restless**—uneasy ; agitated. 'She led a *restless* life.'

Restive—stubborn ; obstinate. 'You are bound to have a great trouble with this *restive* horse.'

166. **Reverend**—worthy of reverence. 'The *reverend* gentleman cleared the whole misunderstanding.'

Reverent—respectful. 'This is the attitude of the *reverent* towards God.'

167. **Righteous**—just. 'Only the *righteous* shall enter the kingdom of God.

Riotous—tumultuous. 'In autumn we find a *riotous* display of colours.'

Rightful—legal. 'Who is the *rightful* heir to the throne ?'

168. **Rob**—to deprive a person of a thing by force. 'The highwaymen *robbed* him of all his money.'

Steal—to take away secretly. 'He who *steals* my purse *steals* trash.'

169. **Root**—the part of a plant underground. 'The *root* of this plant is sweet.'

Rout—(Verb) defeat. 'The French army was *routed* by the English.' (Noun) assemblage or company. 'And all the rebel *rout* took to their heels.'

Route—course followed in a journey. 'The *route* you took was both rough and risky.'

170. **Sanitary**—related to health or affecting health. 'The report speaks highly of the *sanitary* conditions of the city.

Sanatory—beneficial or conductive to health. 'Many find their stay in the hills *sanatory* because of the bracing breeze.'

171. **Sensible**—intelligent ; reasonable. 'No *sensible* man will talk and act like that.'

Sensitive—easily affected. 'She is highly *sensitive* to both praise and blame.'

172. **Sensual**—that which appeals to the lower senses ; carnal; voluptuous. '*Sensual* appetites and pleasures hinder spiritual advancement.'

Sensuous—relating to the senses. 'Keats was essentially a *sensuous* poet.'

Sensational—exciting. 'Stories of a *sensational* character should not be told to little children.'

173. **Signification**—meaning. 'What is the *signification* of this word ?'

Significance—importance. 'Much *significance* is being attached to her statement.'

174. **Social**—pertaining to society. '*Social* reforms should precede political reforms.'

Sociable—fond of society. 'Man is a *sociable* animal.'

175. **Spiritual**—opposed to material. '*Spiritual* happiness is preferable to material happiness.'

Spirituous—containing alcohol. '*Spirituous* drugs should be avoided.'

176. **Spacious**—roomy. 'His *spacious* house could accommodate all the guests.'

Specious—that which is apparently reasonable but is really unreasonable. 'I cannot be taken in by her *specious* arguments.'

177. **Stationery**—remaining in the same place or condition. 'The Pole Star is *stationary* in the heavens.'

Stationery—writing materials. 'A bookseller often sells *stationery*.'

178. **Statue**—an image carved out of stone or marble. 'He knelt before the *statue* of Buddha.'

Statute—a law enacted by Parliament. 'The University was empowered by the *statute* to appoint two Professors of oriental languages.'

179. **Stimulus**—thing that rouses to activity or energy. 'He was so lazy that only the *stimulus* of hunger made him work.'

Stimulant—producing rapid transient increase of vital energy in organism. 'Brandy is a good *stimulant* in cases of sudden illness' 'He never takes *stimulants*.'

180. **Tamper**—meddle with. 'Somebody has *tampered* with the seals of the envelope.'

Temper—disposition. '*Temper* is such a precious thing that one cannot afford to lose it.'

181. **Team** (Noun)—party. 'Our school *team* played a steady game.'

Teem (Verb)—full of. 'Every bush *teems* with life.'

182. **Temperament**—disposition. 'He is a man of cheerful *temperament*.'

Temperance—moderation. '*Temperance* in eating and drinking is conducive to health.'

183. **Temporal**—is the opposite of *eternal* and is applied to things of this life, often in the sense of earthly. 'A clergyman has little to do with *temporal* affairs.'

Temporary—is the opposite sf *permanent* and is applied to that which lasts only for a time. 'This medicine will give you a *temporary* relief.'

184. **Tenor**—purport. 'He gave me the *tenor* of her speech.'

Tenure—period of holding an office. 'His *tenure* of office will come to an end on the 15th of December.'

185. **Trade, commerce** —*Trade* is either on a large or small scale ; *commerce* is always on a large scale. We may *trade* retail or wholesale, but we always carry on *commerce* wholesale. *Trade* is either within or without the country ; *commerce* is always with different countries. '*Trade* follows the flag.' 'There is *commerce* between Pakistan and England.'

186. **Transcendent**—superior or supreme. 'It is a matter of *transcendent* importance.'

Transcendental—vague ; visionary ; absurdly speculative. 'His lectures are too *transcendental* for me.'

187. **Transitory**—fleeting ; temporary ; of short duration. It is usually applied to life or to some period of it. 'Human life is *transitory*.'

Transient—lasting for a short time. 'His speech made a *transient* impression on the audience.'

188. **Union**—combination. '*Union* is strength.'

Unity—oneness. 'Hazrat Ali worked all his life for Muslim *unity*.'

Unison—agreement. 'He acted in *unison* with his party'.

189. **Unreadable**—not fit to read. 'There are certain novels that are *unreadable*.

Illegible—which cannot be deciphered. 'His handwriting is *illegible*.'

190. **Unreligious**—is applied to people and things that are considered apart from religion. 'Their meetings are not of a religious character because they always discuss *unreligious* subject.'

Irreligious—ungodliness and impiety. 'When they discussed religion each charged the other with being *irreligious*.'

191. **Urban**—belonging or relating to a town or a city. '*Urban* population.'

Urbane—refined ; well-bred ; polished. 'Not all town dwellers are *urbane*.'

192. **Vacant**—'The post of a lecturer in English has fallen *vacant*.'

Empty—'*Empty* vessels make much noise.'

193. **Valuable**—refers to actual worth. 'A *valuable* thing is sometimes not properly valued.'

Valued—highly regarded. 'My *valued* friend came to see me yesterday.'

194. **Vane**—a weatherock. 'He reached the *vane* of the temple.'

Vein—(Noun) (1) a blood-vessel conveying the blood to the heart. 'Heroic blood flows in his *veins*.' (2) way. 'He spoke in a light *vein*.'

Vain—(Adjective) (1) having no real value. '*Vain* are the pleasures of human life.' (2) proud ; self-conceited. 'She is a *vain* girl.'

195. **Variance**—disagreement. 'His words are at *variance* with his deeds.'

Variation—change. 'The *variation* of night and day puzzled the intellect of the savages.'

196. **Venal**—person that may be brought ; one who is ready to sell influence or services or to sacrifice principles from sordid motive. "Was Shylock really a *venal* soul ?"

Venial—excusable. The *venial* slips of youth are excusable.'

197. **Venture**—applies chiefly to business undertakings, especially such as involve chance, risk and speculation. 'He lost all his money in the new *venture*.'

Adventure – applies chiefly to bold and daring experiences involving danger. 'A life of *adventures* is the only life worth living.'

198. **Verbal** expressed in words ; pertaining to *words*. 'I have no faith in this *verbal* agreement.'

Oral—spoken, as opposed to written, 'An *oral* promise is more easily broken than a written one.'

Verbose—wordy. It implies an excessive use of words. 'That was the most *verbose* speech that I ever heard.'

199. **Veracity**—truthfulness. 'I doubt his *veracity*.'

Voracity—greediness. 'The dogs ate the flesh with *voracity*.

200. **Vigorous**—strong ; powerful ; energetic. '*Vigorous* youth is subjected to rigorous discipline.'

Rigorous—harsh ; severe. 'He was sentenced to six years' *rigorous* imprisonment.'

201. **Virtuous**—good ; righteous. 'The *virtuous* are always happy.'

Virtual—not in reality. 'This man is the *virtual* proprietor of the firm.'

202. **Vocation**—chief occupation. 'His *vocation* is banking ; his *vocation* is painting.'

Avocation—a subordinate occupation, usually one pur-

sued for pleasure and pastime rather than for gain. 'His *avocation* is photography.'

203. **Wilful**—obstinate. 'A *wilful* man always suffers in the long run.'

Willing—ready. 'I am *willing* to follow your sincere advice.'

204. **Womanish**—is a disparaging Adjective, meaning effeminate. 'His manner is too *womanish.*'

Womanly—proper for a woman. 'She is admired everywhere for her *womanly* virtues.'

205. **Wreath**—(Noun) a garland. 'He was garlanded with *wreaths* of flowers.'

Wreathe—(Verb) cover. 'His face was *wreathed* in smiles.'

(b) Miscellaneous Words Distinguished

1. Admittance, Admission : (admittance refers to physical entrance ; admission means admitted to society of persons or class of things).

   No admittance except on business.

   Admission charges shall have to be paid.

2. Allude, Refer : (To allude means to refer delicately or indirectly ; to refer means to give definite information).

   He alluded to the matter to which he dared not openly refer.

3. Anticipate, Expect : (To anticipate means to forestall ; to expect means to hope).

   His opponent anticipated the blow.

   Pakistan expects every man to do his duty.

4. Attenuate, Extenuate : (attenuate means to make slender, reduced ; extenuate means to lessen the magnitude of guilt.)

   The villagers are attenuated.

   Nothing can extenuate your conduct.

5. Boldness, Courage : (boldness is something transitory, whereas courage is usually permanent).

He is a man of courage.

He showed boldness during the fire.

6. Capable, Capacious : (a) He is a capable man.
(b) This room is capacious.

Complacent, Complaisant : (complacent means pleased ; complaisant means polite.)

He has a complacent look.

His complaisancy is beyond praise.

7. Confess, Admit : (to admit means to acknowledge as true ; to confess means to acknowledge guilt.)

He admitted that he was present in the play-ground.

He confessed that he caused the accident.

8. Confident : Confident ; (confidant means one who is entrusted with secrets ; confident means fully assured).

He is my confidant and knows everything about me.

She is confident of her success.

9. Contemptible: contemp-: tuous (contemptible means that which deserves contempt ; contemptuous means full of hatred).

His conduct was contemptible.

His manner was contemptuous.

10. Continuance, continuation : (continuance means duration, continuation means prolongation).

He will draw the bonus during the continuance in service.

The continuation of the work was delayed longer than necessary.

11. Decided, Decisive : (decided means that which is definite ; decisive means that which brings about end).

I will give you a decided answer this afternoon.

His vote will be decisive.

12. Deduce, Deduct : (deduce means to infer, whereas deduct means to take away).

What conclusion can be deduced from this discussion ?

A large sum was deducted from his salary.

13. Deliverance, Delivery : (deliverance means rescue ; delivery means utterance or handing over).

O God, I want deliverance.

The delivery of speech was excellent.

14. Depreciate, Deprecate : (depreciate means to lower in value ; deprecate means to express one's disapproval).

His speech was depreciated.

His unruly behaviour was deprecated by everybody.

15. Device, Devise ; (device means trick, plan ; devise means to plan).

It is a rare device.

He devised a new scheme.

16. Disclose Expose : disclose means to reveal a fact/secret ; expose means to place in a dangerous situation).

Please, don't disclose this secret of mine.

He exposed himself to the storm.

17. Divers ; Diverse : (divers means several or sundry ; diverse means markedly different or unlike).

Divers men have tried to slove this problem.

Their views were diverse, as diverse as chalk and cheese.

18. Economic, Economical : (Economic is associated with economics, and economical only with economy).

The economic condition of our country is very sound.

He leads an economical life.

19. Envelop ; Envelope : (envelop means to surround/to wrap up ; envelope is the cover of a letter).

Mist enveloped the scene.

Put this letter in the envelope and post it.

20. Especially ; Specially : (Especially means to an exceptional degree ; specially means 'for one purpose and no other).

The weather has been especially cold.

I came specially to see you.

21. Excite, Incite : (excite means to produce agitation ; incite means to arouse to action).

His speech excited the people and incited them to put the building on fire.

22. Exhausting, Exhaustive (exhausting means that which produces exhaustion ; exhaustive means thorough).

This was an exhausting work.

This is an exhaustive report.

23. Fair, Fare : (fair means honest or beautiful ; fare is the charge for conveyance of a person)

This is a fair proposal.

What is the bus fare from Jhang to Lahore?

24. Festal, Festive : (festal means pertaining to a feast ; festive means gay, mirthful).

Eid is a festal occasion.

It was a festive company.

25. Fetch, Bring : (fetch means to go and bring ; bring means to come with something.)

Fetch me a newspaper from the library.

Bring your lunch when you come.

26. Flagrant, fragrant : (flagrant means glaring, notorious ; fragrant means having smell.)

This is a flagrant violation of law.

These are fragrant flowers.

27. Freedom, Liberty : (freedom is personal and private ; liberty is public.)

There is no freedom of speech.

Give us death or liberty.

28. Hail, Hale : (hail means frozen rain-drops ; to greet, whereas hale means vigorous).

Kashmir is a valley of hail and snow.

He is hale and hearty.

29.	Hridly, Scarcely	(hardly refers to degree ; scarcely, to quantity). I hardly see how I can go. I have scarcely enough milk for my own needs.
30.	Healthful, Healthy	: (healthful means conducive to health ; healthy means enjoying health). Outdoor exercise is very healthful. How healthy he looks !
31.	Hypercri-tical, Hypocritical	: (hyperitical means over-critical ; hypocritical means dissembling real feelings). He is hypercritical of the faults of the government Wordly wisdom teaches us to be hypocritical.
32.	Impassable, Impassible	; (impassable means that which cannot be crossed ; impassible means incapable of feeling or emotion). The desert was impassible. No person is impassible in this world.
33.	Impetus, Impetuous	: (impetus means incentive ; impetuous means eager, hasty). The prize gave the boy the impetus to work harder. No body likes her impetuous manner of speech.
34.	Incredible, Incredulous	: (incredible means beyond belief ; incrudulous means doubtful or sceptical). His story is incredible. I have not seen such an incrudulous person. as you are.
35.	Invaluable, Valueless	: (invaluable means beyond value, whereas valueless means worthless). His services are invaluable. The book is quite valueless.

36. Loath, Loathe : (loath means unwillingly ; loathe means to regard with horror.)

I am loath to leave this place.

I loathe the very sight of his face.

37. Medal, Meddle. : (medal is a metal disc ; meddle means to interfere.)

He won a gold medal in the B.A. Examination.

Don't meddle in other people's affairs.

38. Meet, Mete : (meet means to come together ; mete, to allot).

Meet me at 6 O'clock.

A harsh treatment was meted out to her.

39. Metal, Mettle ; (metal means a hard substance ; mettle means courage.)

Iron is a useful metal.

This enterprice will test your mettle.

40. Moral, Morale : (moral means that which is connected with morality ; morale means tone, general condition).

What is the moral of this story ?

The morale of the troops was quite high.

41. Noteable, Noticeable : (noteable means that which can be seen ; noticeable, prominent).

Vanity is not often noticeable in a noteable public leader.

42. Noxious, obnoxious : (Noxious means harmful ; obnoxious means hateful or odious).

Germs are always noxious.

His behaviour was obnxoious.

43. Pair, Couple : (pair means a set of two persons or things ; couple is applied to persons of opposite sexes, bound to each other by ties of marriage, etc.)

He bought a new pair of gloves.

What a lovely couple Saleem and his wife form !

44. Personality, : Personalty — (personality is distinctive personal character ; personalty is personal estate).

He has an impressive personality.

He has appointed a new manager for his personalty.

45. Personate, : Personify — (personate means to pretend to be somebody else ; personify means to endow with human characteristics).

Personation is a crime.

A poet can personify natural objects.

46. Polite, : politic — (polite means courteous ; politics means well devised).

He was very polite in carrying out his politic schemes.

47. Protagonist, : Antagonist — (protagonist means the chief actor in a play ; antagonist means an opponent in a combat).

He is the protagonist of this devilish drama.

He is my antagonist in this field (business).

48. Provident, : Providential — (provident means thrifty ; providential means divine timely).

He is extremely provident in managing the household affair.

His providential help saved her life.

49. Regret, Sorrow — (regret means sorrow for a thing done or undone ; sorrow is caused by a sense of loss).

I felt great regret in doing this.

His friend's death caused him deep sorrow.

50. Regretful, : Regrettable — (regretful means full of regret ; regretable means that which causes regret).

A person who does regrettable action is often regretful afterwards.

51. Rest, Wrest : (rest means repose ; wrest means to take by force).

The doctor advised me to take rest.

He wrested the book from me.

52. Seam, Seem : (seam means a line where two edges are joined ; seem, to appear to be).

This coat is not well sewn at the seam.

She seems to be very intelligent.

53. Sooth, ; Soothe : (sooth means truth ; soothe means to claim, to console).

Sooth is always victorious.

This balm will soothe your pain.

54. Spacious, Specious (spacious means that which has ample room ; specious means pleasing in appearance).

It is a spacious building.

His specious arguments convinced everybody.

55. Spiritual Spirituous : (spiritual means that which pertains to soul; spirituous means that which contains spirit).

His spiritual qualities made him great.

Try to avoid spirituous drinks.

56. Wave, Waive : (wave means to move ; waive means to relinquish or forgo).

He waved his hand to me.

He waived his claim to the estate.

57. Wreck. Wreak : (wreck means to ruin, destroy ; wreak means to take vengeance upon enemy).

All his hopes were wrecked.

He was most ruthless in wreaking vengeance on his enemy.

(c) Synonyms

English is rich in synonyms i.e., words with similar meanings. But no two synonyms convey exactly the same meanings. There are fine shades of differences between same kind of words. The exactness of expression and beauty of language lies in using the right word for a particular idea. We give below the differences in meanings between certain synonyms :—

1. **Abandon, Desert, Forsake.** *Abandon* is generally used for things. We *desert* a person or a cause or one's regiment.

etc. We *forsake* a friend or country but not fortune or rank or station. For example : Many rich Muslims *abandoned* their property in India. He *deserted* the cause of his country. You must not *forsake* your friends for a paltry gain.

2. Abdicate, Resign, Relinquish. A king *abdicates* his throne by his sweet will or under some pressure. *Resign* means to give up a post. *Relinquish* means to hand over the charge of a post or to give up one's claims to property. For example : King Edward VIII *abdicated* the throne of England under pressure. He has *resigned* his post as the manager of the company. I do not want to *relinquish* my claims to my ancestral property.

3. Alleviate, Mitigate, Relieve. When pain or grief is decreased by something, it is said to be *alleviated.* When it is lessened or partially removed it is called *mitigated.* But when it is entirely removed a person is called to be *relieved* of it. Also, when a burden is removed or financial difficulties are lessened we call it *relieved.* For example ; I hope this medicine will *alliviate* your pain. His kind statement *mitigated* my sufferings. As my son got a scholarship I was *relieved* of his expenses on studies.

4. Allow, Permit. *Allow* is used in an active sense while *permit* is used in a passive sense. Hence, allow means positively agreeing and permit implies that we do not wish to hinder a person from doing a certain thing. For example : I *allowed* him to use my bicycle for an hour. I hope you will *permit* me to undertake this work.

5. Amaze, Astonish. *Amaze* shows not only wonder but also some degree of perplexity or bewildment. *Astonish* only shows wonder of great intensity. For example : I am *amazed* at his strange conduct. We are all *astonished* at the marvellous progress of Pakistan in the field of industries.

6. Amusement, Diversion, Recreation. *Amusement* is a kind of wonder which is also pleasant. *Diversion* takes one's mind away from one thing to another. *Recreation* is something which refreshes the mind after work. 'For example : I am *amused* to hear that he has given up smoking. Let us see the match by way of *diversion* from our daily routine. Playing tennis is a healthy kind of *recreation.*

7. Anger, Resentment. *Anger* is excited when we feel that somebody has done us an injury. *Resentment* is a stronger feeling. For example : His evil remarks *excited* my anger I showed my *resentment* by walking out of the hall.

8. **Answer, Reply.** We *answer* a question and we *reply* to a letter. For example : When I asked him whether he was willing to help me, he *answered* that he could do all he could. I regret to say that you have not so far *replied* to my letter.

9. **Attachment, Affection.** *Attachment* means friendship or feeling of love for somebody. *Affection* indicates a warmth of feeling and sincere love. For example : I have a great *attachment* to my officer. The parents have a great *affection* for their children.

10. **Aversion, Dislike, Hatred.** *Aversion* is a mild term for not liking a thing ; *dislike* is a little stronger feeling and *hatred* is the strongest. For example : Mathematics is one of my pet *aversions*. I *dislike* taking a cold bath in winter. I have a great *hatred* for obsence talk.

11. **Awkward, Clumsy.** Something which makes one's position embarassing is *awkward*. Something which is physically funny is called *clumsy*. For example : When the two friends were quarrelling I was placed in an *awkward* position. Everybody laughed at his *clumsy* ways.

12. **Beautiful, Handsome, Pretty.** Something which makes us admire is *beautiful*. It is applied to female persons or things or scenes. *Handsome* is only applied to male members, and *pretty* entirely to females or to beauty on a smaller scale. For example : We saw a *beautiful* scene of hills and streams in Swat. He is a *handsome* young man of robust health. She is a *pretty* girl. Or, what a *pretty* bargain you have made !

13. **Benevolent, Beneficent.** *Benevolent* means kind and is spoken of persons or actions. *Beneficent* is something useful but cannot be applied to persons. For example : I was able to pay off my debts due to his *benevolent* help. The land reforms will prove to be a *beneficent* measure.

14. **Calm, Tranquil, Quiet.** *Calm* indicates outward manner ; *tranquil* indicates inner peace of mind. *Quiet* is applied to outward circumstances and not to the condition of the mind. For example : I met the danger in a *calm* manner. If you love wealth, you cannot enjoy *tranquillity* of the soul. Everybody should be *quiet* when the speaker addresses the audience.

15. **Civil, Polite, Courteous.** *Civil* means one who shows regard to others. *Politeness* has a reference to a man's noble character. *Courtesy* has reference to the good behaviour towards others. For example : A man of culture must be *civil* to all he comes in contact with. *Politeness* is a marked

feature of a gentleman's character. Showing *courtesy* to others is paying in the long run.

16. **Character, Reputation.** *Character* is the sum total of a man's qualities, whether they are good or bad. *Reputation* is what other people think about him. For example : He is a man of noble *character*. Mr. Kurshid enjoys a good *reputation*.

17. **Command, Order.** *Command* is a loftier term than *order* and demands strict obedience. For example : The general gave the *commands* to march forwards. He has not yet received the *orders* of his transfer.

18. **Confess, Admit.** *Confess* is a stronger term than *admit*. *Confess* is generally used for sins or moral defects while admit is used for any positive fact which we do not deny. For example : The Roman Catholics *confess* their sins before the priest. I *admit* to have said these words.

19. **Contagious, Infectious.** A *contagious* disease is one which is communicated by contact. An *infectious* disease is one which is communicated through water or air. For example : Skin diseases are *contagious*. Tuberculosis is an *infectious* disease.

20. **Delightful, Delicious.** Delightful is used both for the pleasures of the mind and of the body, except those of taste ; delicious is used for the pleasures of the senses. For example : Our trip to the Murree hills was *delightful*. Mango is a *delicious* fruit.

21. **Durable, Lasting, Permanent.** *Durable* is used for materials which possess the quality of strength. *Lasting* is used in an abstract sense, as for remembrance or effect. *Permament* is something which will not change of itself. For example : This coat is made of a very *durable* cloth. His noble advice had a *lasting* effect. The land Reforms are a *permanent* measure.

22. **Effect, Consequences, Results.** *Effects* are those which follow immediately. *Consequences* of an action may follow after a long time. *Results* are still more remote than consequences. For example : His speech had a good *effect* on all his listeners. If you do not work hard you will suffer the *consequences*. This economic policy will have far reaching *results*.

23. **Efficacious, Efficient, Effective.** All these mean "to produce the desired effect," but they differ slightly from one

another. A remedy may be *efficacious* ; a person who does his job well is *efficient* ; the working of something is *effective*. For example : The medicine proved very *efficacious*. Mr. Nasim is a very *efficient* craftsman. This machine has proved very *effective* in its working.

24. **Enormous, Vast, Huge, Immense.** *Enormous* is used for size or amounts of money ; *vast* for space, *huge*, for bulk and *immense* for those things which cannot be measured. For example : The Government is spending *enormous* amounts of money to prevent the floods. The aeroplane covers *vast* distances in a very short time. A *huge* log of wood fell down to the ground. The floods cause *immense* damage to crops.

25. **Famous, Celebrated, Illustrious, Renowned.** *Famous* is used for all sorts of men who gain wide popularity for a good quality ; *celebrated* for men of intellect such as poets, etc ; *illustrious* for warriors. Celebrated and illustrious both convey the idea that the man possesses an elevated or lofty character. *Renowned* is used for scholars, etc. For example : He is one of the *famous* lawyers of our town. Iqbal is a *celebrated* poet of Pakistan. One of the *illustrious* names, in Islamic history is that of Khalid Bin Walid. Abul Fazal and Faizi were *renowned* for their scholarship.

26. **Forbid, Prohibit.** *Forbid* is used for private affairs and *prohibit* is used in an official sense. For example : I have *forbidden* him to play with Hakim. The sale of injurious drugs is *prohibited* by law.

27. **Forgiveness, Pardon.** *Pardon* is generally used for trifling (ordinary) faults, and *forgiveness* for offences of a more serious nature. For example : I beg your *pardon* (meaning "Willing you repeat what you have said ?"). I ask your *forgiveness* for having broken your pen.

28. **Fortitude, Courage.** *Fortitude* means the capacity to bear pain and face dangers. *Courage* is used in a more active sense and is shown against every sort of danger. For example ; Life is not a bed of roses and you have to show *fortitude* at every step. He showed great *courage* when he suddenly realised that a lion stood before him.

29. **Graceful, Elegant.** *Graceful* is something fine and dignified in a natural way, *i.e.* as a gift of nature. *Elegant* is fine which is the result of artificial cultivation. For example : She possesses a *graceful* form and figure. I was impressed by his *elegant* way of living.

30. Gift, Present, Donation. A *Gift* is made by the rich to the poor, or by equals. *Present* is made by an inferior person to a superior. *Donation* is made for a public cause or for an institution. For example : He sent me a *gift* parcel from America. The subjects used to offer *presents* to the Rajahs and Nawabs. He has made a handsome *donation* for the building of the new hospitals.

31. Grateful, Thankful. We are *grateful* to fellow beings for goodness done to us. But we can be thankful to God or to human beings for acts of goodness. For example : I am *grateful* to him for his timely help. You should be *thankful* to God for your narrow escape from the tragedy.

32. Leave, Quit. *Leave* is a general term. We leave persons or things with the intention of returning. We *quit* things to which we do not intend to return. For example : He is *leaving* for Karachi tomorrow. He has *quitted* service of this firm.

33. Liberal, Generous. *Liberal* implies that the person has a broad-mindedness and is not niggardly. *Generous* indicates nobleness of feeling. It is also used for giving of money freely for a cause or as an aid to somebody. For example : We want to follow a *liberal* policy in regard to trade with Afghanistan. He gave *generous* help for the poor fund of the College.

34. Nearly, About. *Nearly* is used for quantity, time and space. *About* is used for number, time and distance. For example. It is *nearly* ten O'clock. The table cost me *about* twenty rupees.

35. Observe, Remark, Notice. *Observe* is used for a general or continuous act, *remark* for a single act, and *notice* for looking at something in a cursory way. For example : I have been *observing* his strange conduct for some time past. He *remarked* that he would never visit the place again. Have you *noticed* the new shelf of books in the library ?

36. Pity, Sympathy. *Pity* is taken on meaner sort of persons or those who occupy a low position. *Sympathy* implies urge of fellow—feelings and is employed for objects suffering from pain or grief. For example : You must take *pity* on the poor. I fully *sympathise* with him in his sorrows.

37. Secret, Hidden, Concealed. A *secret* is kept consciously so that the others should not come to know of it. *Hidden* is generally used for something that is physically covered.

Concealed is used for intentionally keeping a thing secret. For exmple : A *secret* document was seized from the rebels. A *hidden* treasure was discovered buried near the tree. As soon as he saw us, he *concealed* his camera.

38. **Shun, Avoid.** We *shun* a person whom we dislike. We *avoid* either a person, a thing or an action. For example : Every decent person *shuns* the company of vagabonds. *Avoid* doing anything ignoble.

39. **Silly, Foolish, Stupid.** *Silly* indicates that a person lacks sense or reason. *Foolish* means unwise. *Stupid* is used for a person who is dull or whose mind is not clear, For example : He is a *silly* as to ask such a question. Alim has acted *foolishly* in not paying his fees in time. He is a *stupid* fellow and cannot differentiate between right and wrong.

40. **Sincere, Honest, Upright.** *Sincerity* implies purity from all kinds of unfairness or dishonesty. *Honesty* implies straight forwardness. *Upright* shows the strength of character. For example : I cannot doubt his *sincerity* of purposes. *Honest* labour bears a lovely face. An *upright* man follows the course of justice without caring for praise or blame.

41. **Strict, Severe.** *Strict* is one who enforces rules and regulations. *Severe* is one who is inclined to give punishment for violating rules and regulations. For example : Our Principal is a *strict* discipliniaran. The Headmaster was *severe* to all those who came late to school.

42. **Teach, Instruct, Educate.** To *teach* is to impart knowledge about some particular thing. *Instruction* is theoretical. Also instruction implies a greater degree of understanding in the pupil as well as the teacher. *Education* is the harmonious development of all the powers of the mind. It is a much wider term than instruction and implies a training of character. For example : Can you *teach* me the rules of Direct and Indirect narration ? The child was given *instruction* in Mathematics. *Educate* yourself for leading a noble life.

43. **Timid, Cowardly.** *Timid* means easily frightened or shy. *Cowardly* means without courage, one who runs from danger. For example : The *timid* child was afraid in the dark. I can never approve of his *cowardly* action.

44. **Tolerance, Toleration.** *Tolerance* is a habit of mind ; *toleration* is used for an action. For example : We must propagate principles of *tolerance*. We must show *toleration* when another person loses his temper.

45. Visitor, Visitant. *Visitor* is used for ordinary human beings paying us a visit ; *visitant* for super-human beings as angles or ghosts, etc. For example ; My *visitor* was none else than my old friend. He saw a strange *visitant* approaching towards him in the darkness.

46. Wisdom, Prudence. *Wisdom* consists in understanding things properly. *Prudence* is lower kind of wisdom and means doing a thing which is proper at a certain moment. For example : His tactful handling of the situation shows his *wisdom* beyond doubt. A prudent statesman will not unnecessarily involve his country into wars.

EXERCISE NO. 1

Distinguish between the following pairs of words and frame sentences to indicate that you understand the difference in each case :—

(*i*) excess, access.
(*ii*) persuade, pursued.
(*iii*) minor, miner.
(*iv*) bridal, bridle.
(*v*) application, implication.

EXERCISE NO. 2

Construct sentences to show that you understand the difference in meaning of five following pairs of words :—

(*i*) imperious, imperial.
(*ii*) luxurious, luxuriant.
(*iii*) human, humane.
(*iv*) respectable, respectful.
(*v*) alternate, alternative.
(*vi*) casual, causal.
(*vii*) infectious, contagious.

EXERCISE NO. 3

Distinguish between any five of the following pairs of words by using them in appropriate sentences :—

(*i*) cast, caste.
(*ii*) fan, feign.
(*iii*) hail, hale.

(*iv*) metal, mettle.
(*v*) pray, prey.
(*vi*) wave, waive.

EXERCISE NO. 4

Frame short sentences to bring out the difference in the following pair of words :—

(*a*) (*i*) accelerate, expedite.
(*ii*) ancient, obsolete.
(*iii*) common, vulgar.
(*iv*) personal, personnel.
(*v*) physician, physicist.
(*vi*) usage, custom.
(*vii*) imaginary, imagination.

(*b*) (*i*) exceedingly, excessively.
(*ii*) mutual, common.
(*iii*) confirm, conform.
(*iv*) apprehend, comprehend.
(*v*) sure, secure.
(*vi*) assent, ascent.
(*vii*) mystic, mysterious.

EXERCISE NO. 5

Make sentences to distinguish between the meanings in the following pairs of words :—

(*i*) bill, act.
(*ii*) deceptive, deceitful.
(*iii*) amiable, amicable.
(*iv*) beside, besides.
(*v*) excite, incite.
(*vi*) doubt, suspect.
(*vii*) official, officious.

EXERCISE NO. 6

Distinguish between the following pairs of words by using them in appropriate sentences :—

(*i*) Adverse, averse.

(*ii*) Expedient, expeditious.

(*iii*) Canvas, canvass.

(*iv*) Official, officious.

(*v*) Stimulus, stimulant.

EXERCISE NO. 7

Write sentences to indicate the difference between the words in the following pairs :—

(*i*) Ingenious, ingenous.

(*ii*) Symmetry, cemetery.

(*iii*) Imaginary, imaginative.

(*iv*) Eligible, illegible.

(*v*) Historic, historical.

EXERCISE NO. 8

Bring out the difference in the meaning between the following pairs of words :—

(*i*) Council, counsel.

(*ii*) Manage, arrange.

(*iii*) Incident, accident.

(*iv*) Explicit, implicit.

(*v*) Momentous, momentary.

(*vi*) Dissuade, persuade.

(*vii*) Route, root.

(*viii*) Credible, credulous.

(*ix*) Notable, notorious.

(*x*) Vain, proud.

(*xi*) Cure, remedy.

(*xii*) Compliment, complement.

20

Common Errors—Dangerous Pitfalls

By common errors, we mean the errors that are commonly found in composition. The errors listed in this chapter are common with students in their daily conversation and writing. Students should, therefore, learn their correct forms carefully so as not to commit the same errors. The errors may be due to :—

(*a*) The omission of necessary words ;
(*b*) The use of superfluous words ;
(*c*) The use of inappropriate words ;
(*d*) The misuse of idioms, phrases and prepositions ;
(*e*) The faulty construction and
(*f*) The violation of the rules of grammar.

Errors in the use of Articles :

	Incorrect	*Correct*
1.	I took short sleep.	I took **a** short sleep.
2.	Don't tell lie.	Don't tell **a** lie.
3.	Give him hundred rupees.	Give him **a** hundred rupees.
4.	Give me four and half rupees.	Give me four and **a** half rupees or rupees four and **a** half.
5.	She is in temper.	She is in **a** temper.
6.	He has great deal of work in hand.	He has **a** great deal of work in hand.
7.	My brother is out for walk.	My brother is out for **a** walk.

	Incorrect	*Correct*
8.	Don't make noise in the class.	Don't make a noise in the class.
9.	They had picnic on Sunday last.	They had a picnic on Sunday last.
10.	We made fire.	We made a fire.
11.	Let us have rest now.	Let us have a rest now.
12.	You are in wrong.	You are in the wrong.
13.	Late Mr. Liaqat Ali Khan.	The late Mr. Liaquat Ali Khan.
14.	Always speak truth.	Always speak the truth.
15.	He struck me on head.	He struck me on the head.
16.	Starvation stared us in face.	Starvation stared us in the face.
17.	Rice is sold by seer.	Rice is sold by the seer.
18.	Jonab Ali is stronger of two brothers.	Jonab Ali is the stronger of the two brothers.
19	This is a slip of tongue (or pen).	This is a slip of the tongue (or the pen).
20.	The thief has stolen all books I had.	The thief has stolen all the books I had.
21.	The girl is the most beautiful and youngest in the whole village.	The girl is the youngest and most beautiful in the whole village.
22.	The Governor made good speech.	The Governor made a good speech.
23.	Ganges is sacred to the Hindus.	The Ganges is sacred to the Hindus.
24.	Himalayas are in the north of Indo-Pak.	The Himalayas are in the north of Indo-Pakistan.
25.	He worked all day.	He worked all the day.
26.	He wants such book.	He wants such a book.
27.	There are few books, say thirty.	There are a few books, say thirty.
28.	I have got bad cold.	I have got a bad cold.
29.	He has got cough.	He has got a cough.
30.	You should not be in hurry.	You should not be in a hurry.

Incorrect	*Correct*
31. Both boys failed in the examination.	Both the boys failed in the examination.
32. He is groping in dark.	He is groping in the dark.
33. It is not a so good place.	It is not so good a place.
34. How a good man he is !	How good a man he is !
35. This is a too short description.	This is too short a description.
36. I came here on 16th instant.	I came here on the 16th instant.
37. Take a great care of your health.	Take great care of your health.
38. They made a fun of it.	They make fun of it.
39. What kind of a man are you ?	What kind of man are you ?
40. What sort of a man is he ?	What sort of man is he ?
41. You are a foolish.	You are foolish.
42. He got the poem by the heart.	He got the poem by heart.
43. You do not deserve the name of a gentleman.	You do not deserve the name of gentleman.
44. He is reading the French.	He is reading French.
45. The beggar asked for an alms.	The beggar asked for alms.
46. Rahim was not in the town on Sunday.	Rahim was not in town on Sunday.
47. Iqbal was a poet and a philosopher.	Iqbal was a poet and philosopher.
48. They made him the king.	They made him king.
49. The gold is a precious metal.	Gold is a precious metal.
50. The health is a great wealth.	Health is a great wealth.
51. I have much work in the hand.	I have much work in hand.
52. I heard a good news.	I heard good news.

	Incorrect	*Correct*
53.	My uncle got **an** employment under the Central Govternmen.	My uncle got employment under the Central Government.
54.	We cannot live without **the** houses.	We cannot live without houses.
55.	We should worship **the** God.	We should worship God.
56.	All **the** men are mortal.	All men are mortal.
57.	Eggs are sold by **the** dozens.	Eggs are sold by dozens.
58.	Oranges are sold by **the** hundreds.	Oranges are sold by hundreds.
59.	Language consist of **the** words.	Language consists of words.
60.	The child is **the** father of the man.	The child is father of the man.
61.	Oil is produced from **the** olives.	Oil is produced from olives.
62.	Mr. Shamsuddin is **the** secretary of this school.	Mr. Shamsuddin is secretary of this school.
63.	I am not fond of the Mathematics.	I am not fond of Mathematics.
64.	Rabindranath was awarded **the** Nobel Prize in 1913.	Rabindranath was awarded Nobel Prize in 1913.
65.	Mr. Nurul Amin always practised **the** law.	Mr. Nurul Amin always practised law.
66.	He lives in the boarding.	He lives in the boarding **house**.
67.	Give me some blotting.	Give me some blotting **paper**.
68.	We want paper, ink and others.	We want paper, ink and other **things**.
69.	Yours of the 6th is to hand.	Your **letter** of the 6th **instant** is to hand.
70.	I wrote him yesterday.	I wrote him a **letter** yesterday.
71.	Rahim's is quite close to mine.	Rahim's **house** is quite close to mine.

Errors in the use of Nouns :

	Incorrect	*Correct*
72.	I shall go to yours to-day.	I shall go to your **house** to-day.
73.	Malik is my elder.	Malik is my elder **brother.**
74.	Zaman is my younger.	Zaman is my younger **brother.**
75.	I have an urgent business.	I have a **piece of** urgent business.
76.	He had been to England and others.	He had been to England and other **places.**
77.	There is no **place** for us in the hall.	There is no **room** for us in the hall.
78.	There is no **place** for doubt.	There is no **room** for doubt.
79.	I had no **rupees.**	I had no **money.**
80.	A small **number** of money was given to him.	A small **amount** of money was given to him.
81.	We enjoyed the **theatre.**	We enjoyed the **play.**
82.	He got a **freeship.**	He got a **free studentship.**
83.	I obtained full **mark** in Mathematics.	I obtained full **marks** in Mathematics.
84.	It is a nice **poetry.**	It is nice poem.
85.	Quote the poem from **heart.**	Quote the poem from **memory.**
86.	He gives me **fooding** and lodging.	He gives me **food** and lodging.
87.	The headmaster bears my **fooding** expenses.	The headmaster bears my **food** expenses.
88.	I got **boarding** and lodging.	I got **board** and lodging.
89.	Did you pay your **schooling** fees ?	Did you pay your **school** fees ?
90.	I take my **meal** at home.	I take my **meals** at home.
91.	He went to his **hoase.**	He went **home.**
92.	Tahir gave false **witness.**	Tahir gave false **evidence** (or Tahir bore false witness).
93.	We bought two **breads.**	We bought two **loaves.**

Incorrect	*Correct*
94. I lost a **quantity** of books.	I lost a **number of** books.
95. I have sold all the **furnitures**	I have sold all the **furniture.**
96. We have an urgent **business.**	We have a **piece of** urgent business.
97. My **family members** are here.	The **members of my family** are here.
98. He lives in a **mess house.**	He lives in a **mess.**
99. I took **insult** at his words.	I took **offence** at his words.
100. Amjad was dressed in **half.**	Amjad was dressed in **shots.**
101. Scouts wear **half pants.**	Scouts wear **shorts.**
102. I met four **females** there.	I met four **women** there.
103. You took **much labour** for me.	You took **great pains** for me.
104. He is in a good **plight.**	He is in a good **condition.**
105. Please put your **sign** here.	Please put (or put down) your **signature** here.
106. His **family** has given birth to a child.	His **wife** has given birth to a child.
107. You should keep **association** with good men.	You should keep **company** with good men.
108. Credit it **in my name.**	Credit it **to my account.**
109. He spent the **noon** in work.	He spent the **middle of the day** in work.
110. **Good night,** sir, how do you do ?	**Good evening,** sir, how do you do.
111. **His circumstances** is not good.	His **circumstances** are not good.
112. The Magistrate passed **order** for his release.	The Magistrate passed **orders** for his release.
113. The **weather** of Karachi does not suit me.	The **climate** of Karachi does not suit me.
114. This boy has broken the window **glasses.**	This boy has broken the window **panes.**

	Incorrect	*Correct*
115.	The book is a store-house of **informations.**	The book is a store-house of **information.**
116.	The clock has struck **three hours.**	The clock has struck **three.**
117.	Describe the **irruption** of Vesurvius.	Describe the **eruption** of Vesurvius.
118.	The **observation** of the rule is compulsory.	The **observance** of the rule is compulsory.
119.	There was no **limitation** to our miseries.	There was no **limit** to our miseries.
120.	He sought **admission** into the hall.	He sought **admittance** into the hall.
121.	He marked the **variance** in temperature.	He marked the **variation** in temperature.
122.	His **informer**, who is a respectable man, is unwilling to supply any information to the police.	His **informant,** who is a respectable man, is unwilling to supply any information to the police.
123.	He has been lowered in the **esteem** of his friends.	He has been lowered in the **estimation** of his friends.
124.	He has cut one of the **fingers** of his right foot.	He has cut one of the **toes** of his right foot.
125.	They bought some **fruits.**	They bought some **fruit.**
126.	I am fond of **vegetable.**	I am fond of **vegetables.**
127.	He has a **business with** me.	He has a **piece of business** with **me.**
128.	I shall come to your **place** this evening.	I shall come to your **house** this evening.
129.	The game drew numerous **audience.**	The game drew numerous **spectators.**
130.	There is very little **scope in this line.**	There is very little **prospect in this line of business.**
131.	He has a great **fascination** for literature.	He is **fond of** literature.
132.	Your conduct **admits** no excuse.	Yours conduct **admits of** no excuse.
133.	He **came** and will return to Karachi.	He **came from** and will return to Karachi.

Errors in the use of Prepositions

	Incorrect	*Correct*
134.	You do not **agree** but differ from my opinion.	You do not **agree to** but differ from my opinion.
135.	He will **compensate** you the loss.	He will **compensate** you **for** the loss.
136.	The authorities **dispensed** his services.	The authorities **dispensed with** his services.
137.	It does not **add** but detract from my honour.	It does not **add to** but detract from my honour.
138.	The boy **attends** his duties regularly.	The boy **attends to** his duties regularly.
139.	How are you **going** with your studies ?	How are you **going on** with your studies ?
140.	He will be here **after a** month.	He will be here **in** a month.
141.	I will come back **after** an hour.	I will come back **in** an hour.
142.	I shall be coming **after a** few minutes.	I shall be coming **in** a few minutes.
143.	The train is running **in** time.	The train is running **to** time.
144.	What is the time **in** your watch ?	What is the time **by** your watch ?
145.	You should devote more time **in** studies.	You should devote more time **to** studies.
146.	I am willing to serve **in** the committee.	I am willing to serve **on** the committee.
147.	I am **in** the jury.	I am **on** the jury.
148.	You should have written the petition **with** ink.	You should have written the petition **in** ink.
149.	There was a great friendship **among** the two boys.	There was a great friendship **between** two boys.
150.	The three boys divided the mangoes **between** themselves.	The three boys divided the mangoes **among** themselves.
151.	I have **ordered** a few books.	I have **ordered for** a few books.

	Incorrect	*Correct*
152.	He will arrive **within** three O'clock.	He will arrive **by** three O'clock.
153.	The results will be ready **within** the 15th.	The results will be ready **before** the 15th.
154.	He is expected here **within** the 7th.	He is expected here **before** the 7th.
155.	I shall come back **within** Monday.	I shall come back **by** Monday.
156.	Sabira lives **within** this house.	Sabira lives **in** this house.
157.	Sahera burst **in** tears.	Sahera burst **into** tears.
158.	The girl fell **in** the well.	The girl fell **into** the well.
159.	I could not stare him **at** the face.	I could not stare him **in** the face.
160.	I told him this **in** his face.	I told him this **to** his face.
161	He ate his meals **in** an earthen plate.	He ate his meals **from** an earthen plate.
162	He despaired **to** succeed.	He despaired **of** success.
163.	I am confident **to success.**	I am confident **of success.**
164.	She is ashamed **to** do it.	She is ashamed **of doing** it.
165.	He is tired **with** writing.	He is tired **of** writing.
166.	I was invited **in** a dinner.	I was invited **to** a dinner.
167.	I am always capable **for** doing hard work.	I am always capable **of** doing hard work.
167.	My mother is confined **in** bed.	My mother is confined **to** bed.
168.	They were prevented **to** go there.	They were prevented **from going** there.
169.	He has retired **since** many years.	He has retired **for** many years or. He retired many years **ago**.
170.	He has been in government service **from** a long time.	He has been in government service **for** a long time.
171.	That item was lost **from** sight.	That item was lost **of** sight.

	Incorrect	*Correct*
172.	I have not heard from you **long since**.	I have not heard from you **for a long time**.
173.	He has been suffering from fever **since** three days.	He has been suffering from fever **for** three days.
174.	I have been ill **since** the last two months.	I have been ill **for** the last two months.
175.	I have not seen him **long since.**	I have not seen him **for a long time.**
	He comes **from** a respectable family.	He comes **of** a respectable family.
176.	We should guard **from** danger.	We should guard **against** danger.
177.	He was born **from** rich parents.	He was born **of** rich parents.
178.	You are now cured **from** itches.	You are now cured **of** itches.
179.	He is a victim **of** Malaria.	He is a victim **to** Malaria.
180.	I was absent **at** the meeting.	I was absent **from** the meeting.
183.	I am **ill** of flattery.	I am **sick of** flattery.
184.	My mother is sick.	My mother is **ill.**
185.	Rahima is **sick** in body.	Rahima is **sickly**.
186.	He is **sick** of fever.	He is **ill** of fever.
187.	He had a **strong** headache.	He had a **bad** headache.
188.	It is a **truthful** report.	It is a **true** (or **correct**) report.
189.	He had a **strong** fever.	He had a **severe attack** of fever.
190.	I feel somewhat **uneasy**.	I feel somewhat **unwell** (or **out of sorts**).
191.	I spent a **little** amount of money.	I spent a **small** amount of money.
192.	**A little** number of boys remained absent.	**A small** number of boys remained absent.
193.	Mr. Quasem is **more senior** to Mr. Jasim.	Mr. Quasem is **senior** to Mr. Jasim.

	Incorrect	*Correct*
194.	This is **more preferable than** that.	This is **preferable to** that.
195.	There is **not any** man in the room.	There is **no man** in the room.
196.	**A few** number of boys were present.	A **small** number of boys were present.
19⁷.	There were **no less** than ten boys in the room.	There were **no fewer** than ten boys in the room.
198.	This is a **more harder** task.	This is **harder** task.
199.	This is the **most** shortest way to go there.	This is the **shortest** way to go there.
200.	He is the strongest and **intelligent** boy in the class.	He is the strongest and **most intelligent** boy in the class.
201.	Barkatullah **only**, is reliable.	Barkatullah **alone** is reliable.
302.	Salt is now **rare** in Dacca.	Salt is now **scare** in Dacca.
203.	This meat is **hard**.	This meat is **tough**.
204.	I want **best** paper.	I want paper of **the best quality**.
205.	He wants **all the** mango.	He wants **all the mangoes**.
206.	His **English Knowledge** is good.	His **knowledge of English** is good.
207.	I have got **passable** marks.	I have got **pass** marks.
208.	He went out with his head **open**.	He went out with his head **bare**.
209.	You behaved **cowardly**.	You behaved in a **cowardly manner**.
210.	They are my **fast** enemies.	They are my **sworn** enemies.
211.	They are our **sworn** friends.	Threy are our **fast** friends.
212.	This is nothing but **willing** negligence.	This is nothing but **wilful** negligence.
213.	He is **better than** all the brothers.	He is **the best** of the brothers.

	Incorrect	*Correct*
214.	We were astonished at his **childish** simplicity.	We are astonished at his **childlike** simplicity.
215.	I am **devoted** to a bad habit.	I am **addicted** to a bad habit.
216.	Ahmad is **devoted** to drinking.	Ahmad is **addicted** to drinking.
217.	He is **addicted** to his master.	He is **devoted** to his master.
218.	**Whole** Pakistan mourns his death.	**The whole of** Pakistan (or All Pakistan) mourns his death.
219.	He came **today** morning.	He came **this** morning.
220.	He died **yesterday** night.	He died **last** night.
221.	The mountain is very **tall**.	The mountain is very **high**.
222.	**Every of the books** cost two rupees.	**Every book** (or **each book** or **each of the books**) cost two rupees.
223.	They fed **famine-struck** people.	They fed the **famine-stricken** people.
224.	**I was bounden** hand and foot.	I was **bound** hand and foot.
225.	These plants have a **luxurious** growth.	These plants have a **luxriant** growth.
226.	I got nearly **cent per cent** marks.	I got nearly **full** marks.
227.	This question is **alternate** to that.	This question is **alternative** to that.
228.	There will be a **judicious** enquiry into the matter.	There will be a **judicial** enquiry into the matter.
229.	**Any one cannot** do this work.	**No one can do** this work.
230.	It is a very **costly** furniture.	It is a very **expensive piece of** furniture.
231.	He has earned **a great deal of money** than last year.	He has earned **more money** than last year.

	Incorrect	*Correct*
232.	He **made a brilliant result** in the examination.	He **did very well indeed** in the examination.
233.	Out of **womanship** tenderness, she pardoned the boy.	Out of **womanly** tendernses, she pardoned the boy.
234.	Milk is **more superior** to fish.	Milk is **superior** to fish.
235.	Karim gave the boy a **tight** slap.	Karim gave the boy a **heavy** slap.
236.	He is a **famous** thief.	He is a **notorious** thief.
237.	I thanked him for his **sweet** words.	I thanked him for his **kind** words.
238.	That was a **wide** hall.	That was a **sapcious** hall.
239.	He is so **coward** that he cannot even speak the truth.	He is so **cowardly** that he cannot even speak the truth.
240	He **says** me a liar.	He **calls** me a liar.
241.	We **spoke** about the weather of yesterday.	We **talked** about the weather of yesterday.
242.	He **said** to me about the matter.	He **spoke** to me about the matter.
243.	He **said** me good bye.	He **bade** me good bye.
244.	Would you please **see** my certificates ?	Would you please **look at** my certificates ?
245.	See the word in the dictionary.	**Look up** the word in the dictionary.
246.	This examiner will **see** my papers.	This examiner will **look over** my papers.
247.	I **saw** him ill.	I **found** him ill.
248.	The doctor **sees** the pulse of the patient.	The doctor **feels** the pulse of the patient.
249.	He **said to** me to do the work.	He **asked** me to do the work or He **told** me to do the work.
250.	He always **says** the truth.	He always **speaks** the truth.
251.	He **said to** me why **have I not gone.**	He **asked** me why I **had not gone.**

	Incorrect	*Correct*
252.	He **asked** his servant to bring the book.	He **told** his servant to bring the book.
253.	He **refused** his fault.	He **denied** his fault.
254.	He **denied** to help me.	He **refused** to help me.
255.	He **refused** that he had said this.	He **denied** that he had said this.
256.	I **declined** having seen it.	I **denied** having seen it.
257.	**Keep** the book on the table.	**Put** the book on the table.
258.	**Hear** what I say.	**Listen to** what I say.
259.	I **suspect** his honesty.	I **doubt** his honesty.
260.	Mintoo failed to **keep** pass marks.	Mintoo failed to **obtain** pass marks.
261.	Do not **throw** the milk.	Do not **spill** the milk.
262.	Please **take** a cup of tea.	Please **have** a cup of tea.
263.	Will you **take** a cigarette ?	Will you **have** a cigarette ?
264.	The boat was **drowned** ?	The boat **sank**.
265.	You have **done** a great mistake.	You have **made** a great mistake.
266.	I **admitted** my **brother** into the school.	I **got** my **brother admitted** into the school.
267.	Have you **taken** admission ?	Have you **got yourself** admitted ?
268.	He **took** admission to our school.	He **got himself admitted** into our school.
269.	I **like** my sister.	I **love** my sister.
270.	Everybody **loves** a cup of tea.	Everybody **likes** a cup of tea.
271.	I should **love** to see you.	I should **like** to see you.
272.	I **expect** to succeed.	I **hope** to succeed.
273.	The thief **robbed** my watch.	The thief **stole** my watch.
274.	I **took** a bath.	I **had** a bath.

	Incorrect	*Correct*
275.	**Open** this knot.	**Untie** this knot.
276.	You **mistake** in holding this view.	You **are mistaken** in holding this view.
277.	I **confess** that his proposal is a good one.	**I admit** that his proposal is a good one.
278.	**I am loving** you.	**I love** you.
279.	I am **hearing** the sound.	**I hear the** sound.
280.	I am **feeling** tired.	**I feel** tired.
281.	He **took** his meals.	He **had** his meals.
282.	**I took** my tea at 7 a.m.	I **had** my tea at 7 a.m.
283.	I shall give **him punishment** for this.	I shall **inflict punishment upon him** (or I shall **punish** him) for this.
284.	My brother was **murdered** in the battle.	My brother was **killed** in the battle.
285.	The boy **took** his **birth** in an aristocratic family.	The boy **was born** in aristocratic family.
286.	I shall not **give** examination this year.	I shall not **appear at** (or sit for) the examination this year.
287.	**I would read** in the Lahore College.	I **read** in the Lahore College.
288.	**I would** bathe every morning.	**I used to have bath** every morning.
289.	He **uses to bathe** every morning.	He **bathes** every morning.
290.	I cannot **help to praise** him.	I cannot **help praising** him.
291.	They were at a long distance, so they could not **listen to him.**	They were at a long distance, so they could not **hear** him.
292.	Many people **died** by the explosion.	Many people **were killed by** the explosion.
293.	I prefer to write **than to read.**	I prefer **writing to reading.**
294.	My father **found** this school.	My father **founded** this school.

	Incorrect	*Correct*
295.	They **compete** the scholarship.	They **compete for** the scholarship.
296.	He **made** a goal.	He **scored** a goal.
297.	On examination, I **saw** the machine disordered.	On examination, I **found** the machine disordered.
298.	He has **committed** you great harm.	He has **done** you great harm.
299.	You **made** a wrong to me.	You **did** a wrong to me.
300.	You **did** a sin (or a fault or a crime).	You **committed** a sin (or a fault or a crime).
301.	The bird has **fled** away.	The bird has **flown** away.
302.	The enemies have **flown** away.	The enemies have **fled** away.
303.	The river has **overflown** its banks.	The river has **overflowed** its banks.
304.	He **awaked** late at night.	He **awoke** late at night.
305.	You **awoke** me at midnight.	You **awaked** me at midnight.
306.	I **waited** to have the report from him.	I **waited** to have the report from him.
307.	The cart was **laden** fully with bags of sugar.	The cart was **loaded** fully with bags of sugar.
308.	The tree was **loaded** with green fruit.	The tree was **laden** with green fruit.
309.	He **caught** my hand.	He **caught hold** of my hand.
310.	The launch capsized and all the passengers **sank**.	The launch capsized and all the passengers **were drowned**.
311.	He was **putting on** a coat all day.	He was **wearing** a coat all day.
312.	I went there **putting on** a turban.	I went there **wearing** a turban.
313.	My tooth is **paining**.	My tooth is **aching**.
314.	My brother **stays** at Lahore.	My brother **resides** at Lahore.
315.	He **made** a lecture in the conference.	He **gave** a lecture in the conference.

	Incorrect	*Correct*
316.	He **gave** a good speech.	He **made** a good speech.
317.	Columbus **invented** America.	Columbus **discovered** America.
318.	Marconi **discovered** wireless.	Marconi **invented** wireless.
319.	I **did** a journey of 10 miles by boat.	I **made** a journey of 10 miles by boat.
320.	He **gave** me a visit after his return from England.	He **paid** me a visit after his return from England.
321.	He could not **make** justice to his duty.	He could not **do** justice to his duty.
322.	Many men **died** by the accident.	Many men **were** killed by the accident.
323.	They **used** to swim.	They were **accustomed** to swim.
324.	I **hope** it will take a year to finish the work.	I **expected** it will take a year to finish the work.
325.	A deaf man cannot **listen** to any thing.	A deaf man cannot **hear** anything.
326.	I **expect** to succeed in the examination.	I **hope** to succeed in the Examination.
327.	**Tell** us an account of your travels.	**Give** us an account of your travels.
228.	Please grant me leave, as I **intend** to go home.	Please grant me leave, as I **wish** (or **want**) to go home.
229.	He **compensated** the loss to me.	He **compensated** me **for** the loss.
330.	When he was in Lahore, he **would read** in the Jinnah College.	When he was in Lahore, he **read** in the Jinnah College.
331.	Noman **would** take opium.	Noman **used to** take opium.
332.	Rafique **uses** to rise early.	Rifique **rises** early.
333.	I shall **take** leave of the master.	I shall **ask** the master **for** leave or I shall **ask** leave of the master.
334.	We dried our clothes and **wore** them again.	We dried our clothes and **put them on** again.

	Incorrect	*Correct*
335.	May I go in ?	May I **come** in ?
336.	Are you **going** to my place ?	Are you **coming** to my place ?
337.	I **expressed** that it would not be possible to appoint him to this post.	I **said** that it would not be possible to appoint him to this post.
338.	**I ran and held the thief and caught** him till the police came.	**I ran and caught the thief and held** him till the police came.
339.	**Hear** my advice.	**Listen to** my advice.
340.	He **saw** around him carefully but saw nothing.	He **looked** around him carefully but saw nothing.
341.	I **live** in a mess.	I **belong to** a mess.
342.	Please **give him a way.**	Please **make way for him.**
343.	Bela came and saw me.	Bela came **to see me.**
344.	Let me **take leave** now.	Let me **say good-bye** now or Let me **take leave of you** now.
345.	Karim **took** recourse to forgery.	Karim **had** recourse to forgery.
346.	A **sinking man** catches at a straw.	A **drowning man** catches at a straw.
347.	Please **mend** my pencil.	Please **sharpen** my pencil.
348.	We were **discussing about** literature.	We were **discussing** literature.
349.	We went to **fetch** him.	We went to **bring** him.
350.	He came in, **sat** on a chair and lit his pipe.	He came in, **sat down** on a chair and lit his pipe.
351.	**Take** a seat please.	Please sit down.
352.	I **hope** I am out of pocket.	I **am afraid** I am out of pocket.
353.	**Give** water to your plants.	**Water** your plants.
354.	**Give** some water into this jar.	**Pour** some water into this jar.
355.	**I like to play** foot ball.	**I like playing** foot ball.

	Incorrect	*Correct*
356.	**Inform this accident** to the police.	**Inform the police** of this accident.
357.	I went **for seeing** my sister.	I went to **see** my sister.
358.	**Step in** the bus.	**Get in** the bus.
359.	**Go from** the room at once.	Leave the room at once.
360.	You **catch** the dog while I chain it up.	You **hold** the dog while I chain it up.
361.	May I **know** your name?	Would you **tell me** your name?
362.	My left foot is **paining.**	My left foot is **aching.**
363.	I insisted **on him** to go there.	I insisted **on his going** there.
364.	Hashem persisted **to do** this.	Hashem persisted **in doing** this.
365.	I **marked** his movement.	I **noticed** his movement.
366.	**He refused my** invitation.	He **declined** my invitation.
367.	Don't **mind it.**	Pleased do not **take offence** or Don't **worry** about it.
368.	**He needs** not go there.	He **need** not go there.
369.	**He does not care for** this at all.	He **pays no attention** to this at all.
370.	The poem **expresses** that everything in the world is transitory.	The poem **expresses the idea** that everything in the world is transitory.
371.	**He said us that** he could do it.	He **said to us** that he could do it.
372.	He **tells** that he could be able to do it.	He **says** that he could be able to do it.
373.	The poem **says** of the vanity of human wishes.	The poem **tells (or speaks of)** the vanity of human wishes.
374.	I **know** him a physician.	I **knew** him **to be** a physician.
375.	Run and **fetch** the doctor.	Run and **bring** the doctor.
376.	I sent him to **bring** some sugar.	I sent him to **fetch** some sugar.

	Incorrect	*Correct*
377.	She has **completed** twelve.	She is **over** twelve.
378.	He seems to **say** the truth.	He seems to **speak** the truth.
379.	I **am** here for about a week.	I **have been** here for about a week.
380.	He drove the cattle.	He drove **away** the cattle.
381.	I do not know to write.	I do not know **how** to write.
382.	If you do this, you will be regarded a fool.	If you do this, you will be regarded **as** a fool.
383.	We treat you our brother.	We treat you **as** our brother.
384.	As I awake, the thief ran.	As I awake, the thief **ran out**.
385.	I prefer to walk than to ride.	I prefer to walk **rather** than to ride (or I prefer walk to riding).
386.	Sadiq could not explain me this.	Sadiq could not explain this **to me**.
387.	Four hundred twenty five boys were present.	Four hundred **and** twenty five boys were present.
388.	Rabindra Nath was greater than any poet.	Rabindra Nath was greater than any **other** poet.
389.	He listened what I said.	He listened **to** what I said.
390.	I gave him a chair to sit.	I gave him a chair to sit **on**.
391.	He gave me a pen to write.	He gave me a pen to write **with**.
392.	The policemen were searching the thief.	The policemen were searching **for** the thief.
393.	He replied my letter.	He has replied **to** my letter.
394.	I feel **some** better.	I feel **somewhat** better.
395.	The report is **somewhat** true.	The report is **partially** true.
396.	I am **somewhat** well.	I am **pretty** well.
397.	I am **somewhat** sure of success.	I am **pretty** sure of success.

	Incorrect	*Correct*
398.	He is **somewhat** tall for his age.	He is **rather** tall for his age.
399.	I left the place **somewhat** 8 years ago.	I left the place **some** 8 years ago.
400.	**Work hardly** so that you may succeed.	**Work hard** so that you may succeed.
401.	Bashir was **hardly** hit by it.	Bashir was **hard hit** by it.
402.	He is **hardly** pressed for time.	He is **hard** pressed for time.
403.	Karim is **comparatively better** today.	Karim is **comparatively** well today.
404.	The blankets are distributed freely among the poor.	The blankets are distributed free among the poor.
405.	My father recovered his health by **and by.**	My father **gradually** recovered his health.
406.	It will **likely** rain today.	It is **likely** to rain today or It will very **likely** to rain today.
407.	Go home **directly** and do not stop on the way.	Go home **direct** and do not stop on the way.
408.	**Shortly,** I tried my best to complete the work.	**In short** I tried my best to complete the work.
409.	Did you go there ? **Of course.**	Did you go there ? **Certainly.**
410.	I don't think this pen **is very** better than that.	I don't think this pen is **much** better than that.
411.	He will come here **just** now.	He will come here **presently.**
412.	This is a **much** interesting book.	This is a **very** interesting book.
413.	This is **much** astonishing	This is **very** astonishing.
414.	I am **too** strong to walk.	I am strong **enough** to walk.
415.	I am **too** glad to see you after such a long time.	I am **very** glad to see you after such a long time.

	Incorrect	*Correct*
416.	I know him **too** well.	I know him **very** well.
417.	He feels **very** weak to speak.	He feels **too** weak to speak.
418.	He did it **long before**.	He did it **long ago**.
419.	I am **too** glad to hear of your success.	I am **very** glad to hear of your success.
420	However **hardly** you may try you cannot succeed.	However **hard** you may try you cannot succeed.
421.	**By and by** became rich.	He became rich **in time**.
422	Sophia comes here **today** night.	Sophia comes here **tonight**.
423.	His father left **back** a vast property.	His father left **behind** a vast property.
424.	He is **very** discontended.	He is **much** discontended.
425.	My father will come here **this day afternoon**.	My father will come here **this afternoon** Or My father will come here **today in the afternoon**.
426.	The officer is **very** honest to take bribe.	The officer is **too** honest to take bribe.
427.	Don't leave the class all **at a time**.	Don't leave the class all **in a body**.
428.	The boys left the class **by and by**.	The boys left the class **one by one**.
429.	Zahid ate all the bread **by and by**.	Zahid ate all the bread **little by little**.
430.	He was drowned **when** bathing.	He was drowned **while** bathing.
431.	Where were you **while** he came ?	Where were you **when** he came ?
432.	The cold is **too** severe this year.	The cold is **very** severe this year.
433.	He failed **due to** lack of support.	He failed **owing to** lack of support.
434.	Hardly had I reached the station **than** the train started.	Hardly had I reached the station **before** the train started.

	Incorrect	*Correct*
435.	No sooner had the train arrived at the station **when** the passengers got down.	No sooner had the train arrived at the station **than** the passengers got down.
436.	The weather is cloudy, it will **perhaps** rain.	The weather is cloudy, it will **probably** rain.
437.	The game was postponed **due** to bad weather.	The game was postponed **owing to** bad weather (or The postponement of the game was **due to** bad weather).
438.	I found him **very** depressed at the news.	I found him **much** depresse at the news.
439.	**When** you are idle, you must suffer.	As you are idle, you m suffer.
440.	**When** I have come, I must stay on.	**Since** I have come, I must stay on.
441.	**When** I have committed the offence, I must be punished.	**As** I have committed the offence, I must be punished.
442.	**Now** you have come, you will relieve me.	**Now that** you have come, you will relieve me.
443.	Wait until **I do not return**.	Wait until **I return**.
444.	**Unless** you do not work hard, you will fail.	**Unless** you work hard you will fail.
445.	**Until** you are idle, you will not prosper.	**So long as** you are idle, you will not prosper.
446.	Don't go there, **unless** you are not invited.	Don't go there **unless** you are invited.
447.	Please take care of him **until he** is with you.	Please take care of him **so long as** he is with you.
448.	**Until** the world lasts, the earth will go round the sun.	**So long as** the world lasts, the earth will go round the sun.
449.	The sun is **as if** a ball of fire.	The sun is, as **it were**, a ball of fire.
450.	He was as **if** thunderstruck at the news.	He was, **as it were**, thunderstruck at the news.

	Incorrect	*Correct*
451.	He is as **tall** or perhaps taller than his brother.	He is **as tall as** or perhaps taller than his brother.
452.	I doubt **that** he will do it.	I doubt **if** (or whether) he will do it.
453.	I do not doubt **if** he will do it.	I do not doubt **that** he will do it.
454.	Five hundred thirty men were on board the ship.	Five hundred **and** thirty men were on board the ship.
455.	It is a month **since** I have seen you last.	It is a month **since** I saw you last.
456.	Five years **passed** since his mother died.	Five years **have passed** since his mother died.
457.	He had scarcely gone **than** his friend arrived.	He had scarcely gone **when** his friend arrived.
458.	I want such a man **whom** I can trust.	I want such a man **as** I can trust.
459.	The year nineteen sixty two.	The year nineteen **hundred and** sixty two.
460.	**Now** he is ill, I must work for him.	**Now that** he is ill, I must work for him.
461.	Men work **because** they may earn a living.	Men work **that** (or in order that) they may earn livelihood.
462.	If he is really guilty, **then** I will punish him.	If he is really guilty, I will punish him.
463.	We saw him walk **and** sing.	We saw him walk **and heard him** sing.
464.	He is weak **as** he cannot walk about.	He is so weak **that** he cannot walk about.
465.	He said he **was** ill.	He said **that** he was ill.
466.	You are not right or wrong.	You are **neither** right **nor** wrong.
467.	Because he is a good boy, **therefore** he won the prize.	Because he is **a** good boy, he won the prize.
468.	Read attentively **lest you** fail.	Read attentively lest you **should** fail.
469.	He read hard **because** he might pass.	He read hard **so that he** might pass.

	Incorrect	*Correct*
470.	We shall discuss **about** the matter.	We shall discuss the matter.
471.	He has resigned **from** his post.	He has resigned his post.
472.	Do not violate **against** this rule.	Do not violate this rule.
473.	Ali Hussain is my cousin **brother**.	Ali Hussain is my cousin.
474.	He at last came to a **final** conclusion.	He at last came to conclusion (or a final decision).
475.	Mr. **Ghause** is strong in English language.	Mr. Ghause is strong in English.
476.	Isphani enjoys the **entire** monopoly of this trade.	Ispahani enjoys monopoly of this trade.
477.	Mr. Kabir is in **entire** charge of the whole business.	Mr. Kabir is incharge of the whole business or Mr. Kabir is in entire charge of the business.
478.	My health is better than **that of** yours.	My health is better than yours.
479.	Your necessity is greater than **that of** mine.	Your necessity is greater than mine.
480.	I do not know **that** why he was absent.	I do not know why he was absent.
481.	What you say is a **new** discovery to us.	What you say is a discovery to us or what you say is a new **thing** to us.
482.	Students come to **the** school at 11.	Students come to school at 11.
483.	He resembles **to** his father in appearance.	He resembles his father in appearance.
484.	He tried **with** heart and soul to pass the examination.	He tried heart and soul to pass the examination.
485.	The reason of my silence is **due** to my illness.	The reason of my silence is illness or My silence is due to my illness.
486.	Alim and Quasem are **both** agreed on this point.	Alim and Quasem are agreed on this point.

	Incorrect	*Correct*
487.	He is appointed **as** captain.	He is appointed captain.
488.	This is a **true** fact.	This is a fact or This is a true **statement.**
489.	He was cowed **down** by the threat.	He was cowed by the threat.
490.	He returned **back** to the town.	He returned to the town.
491.	The property was restored **back** to the owner.	The property was restored to the owner.
492.	I cannot continue my studies **any longer**.	I cannot continue my studies.
493.	My father is **comparatively** better to-day.	My father is better to-day or My father is comparatively **well** to-day.
494.	We are united **together**.	We are united.
495.	He was asked to examine **into this** scheme.	He was asked to examine this scheme.
496.	His conduct violated **against** the rule of the association.	His conduct violated the rule of the association.
497.	We reached **at** home yesterday.	We reached home yesterday.
498.	Do not pick **up** a quarrel with your neighbour.	Do not pick a quarrel with your neighbour.
499.	I shall share **in** his sorrows.	I shall share his sorrows.
500.	Mr. Hye resigned **from** the post.	Mr. Hye resigned the post.
501.	The inspector of schools is investigating **into** the matter.	The inspector of schools is investigating the matter.
502.	You have not paid **for** our bills.	You have not paid our bills.
503.	He answered **to** my question.	He answered my question.
504.	The Managing Director ordered **for** his dismissal.	The Managing Director ordered his dismissal.

	Incorrect	*Correct*
505.	I met **with** him on my way home.	I met him on my way home.
506.	He has recommended **for** me to the Deputy Secretary.	He has recommended me to the Deputy Secretary.
507.	He cannot meet **with** his expenses.	He cannot meet his expenses.
508.	Where have you been **to** so long ?	Where have you been so long?
509.	He has not signed **to** this petition.	He has not signed this petition.
510.	He pocketed **up** the insult.	He pocketed the insult.
511.	They ascended **on** or **up** the hill.	They ascended the hill.
512.	His name precedes **before** mine.	His name precedes mine.
513.	He superintends **over** their work.	He superintends their work.
514.	I pitied **on** the beggar.	I pitied the beggar.
515.	This feeling pervades **through** me.	This feeling pervades me.
516.	I shall combat **with** your views.	I shall combat your views.
517.	I feel **myself** unwell.	I feel unwell.
518.	Keep **yourselves** quiet.	Keep quiet.
519.	Keep **yourself** away from them.	Keep away from them.
520.	I feel **myself** cold.	I feel cold.
521.	We shall go there on **our** feet.	We shall go there on **foot**.
522.	I have lost **my** heart at this.	I have lost heart at this.
523.	I cannot call to **my** mind what happened there.	I cannot call to mind what happened there.
524.	I have much work on **my** hand.	I have much work on hand.
525.	Your letter is to **my** hand.	Your letter is to hand.

Incorrect	Correct
526. I tried my heart and soul to pass the examination.	I tried heart and soul to pass the examination.
527. You are out of your danger now.	You are out of danger now.
528. Learn this poem by your heart.	Learn this poem by heart.
529. I was not at my house yesterday.	I was not at home yesterday.
530. He kept himself away from school.	He kept away from school.
531. They took the job in their hand.	They took the job in hand.
532. He went out of my sight.	He went out of sight.
533. We go to the school at 11.	We go to school at 11.
534. Jalil weighed himself 122 lbs.	Jalil weighed 122 lbs.
535. I am busy in writing.	I am busy writing.
536. Faruq returned back to his parents.	Faruq returned to his parents.
537. Zerina was then a child of five years old.	Zerina was then a child of five.
538. We shall hope to see you soon.	We hope to see you soon.
539. I shall have great pleasure to accepting your offer.	I have great pleasure in accepting your offer.
540. He does not like to get himself married.	He does not like to get married.
541. It was a most unique work.	It was a unique work.
542. A few number of boys took part in the competition.	A few boys or a number of boys took part in the competition.
543. Death stares him at his face.	Death stares him in the face.
544. He picked up a quarrel with his colleague.	e picked a qurarel with his colleague.

	Incorrect	*Correct*
545.	I request **your favour to** grant me leave.	I request **the favour of your granting** me leave.
546.	This excuse **holds on** water.	This excuse **will not hold water.**
547.	He goes from **post of pillar.**	He goes from **piller to post.**
548.	How **slowly** he reads !	How **slow** he reads !
549.	Speak **more loudly.**	Speak **louder.**
550.	He knows **to swim.**	He knows **how to swim.**
551.	Please **take out** your shoes.	Please **take off** your shoes.
552.	I shall do it **by hook and crook.**	I shall do it **book or by crook.**
553.	I have packed my **luggages.**	I have packed my **luggage.**
554.	I always wear white **pant.**	I always wear **trousers.**
555.	There are no **vacant seats.**	There are no **vacant rooms** or **vacancies.**
556.	Thank you for all your **troubles.**	Thank you for all your **trouble.**
557.	There is a yard **at the back side** of my house.	There is a yard at **the back** of my house.
558.	There is a garden **at the front side** of his house.	There is a garden **at the front** of his house.
559.	He went away **with bag and baggage.**	He went away **bag and baggage.**
560.	I could not make **either head or tail** of this passage or I could make **neither head nor tail** of this passage.	I could not make **head or tail** of this passage.
561.	**Many a time and often I have** warned you.	**Many a time and often have I** warned you.
562.	I like this book **for its nobility of thought.**	I like this book **for the nobility of its thought.**
563.	He **stood up** from his seat.	He **rose** from his seat.

	Incorrect	*Correct*
564.	He pelted frogs with stones.	He pelted stones at frogs.
565.	The house took fire on the **night of Sunday**, the 29th January.	This house took fire on **Sunday night**, the 29th January.
566.	Do not jump **out of the frying pan into the fire.**	Do not jump **from the frying pan into the fire.**
567.	**Let us take a walk by the boat.**	Let us **make a journey by boat.**
568.	He has no **money and men** to help him in this distress.	He has no **men and money** to help him in this distress.
569.	His success is **out of question**.	He success is **out of the question.**
570.	He promised to **turn over a new page**.	He promised to **turn over a new leaf.**
571.	**I made a visit** to his school.	**I paid to visit** to his school.
572.	**I shook his hands.**	**I shook him by the hand** or **I shook hands with him.**
573.	I ate **to the gladness of heart.**	I ate to my **heart's content.**
574.	He **keeps himself away** from school.	He **keeps away** from school.
575.	The bird went **out of my sight.**	The bird went **out of sight.**
576.	I shall **make use of** my time.	I shall **make good use** of my time.
577.	He **took his heart** at this.	He **took heart at** this.
578.	He is now **out of his temper.**	He is now **out of temper.**
579.	They travelled **on their feet.**	They travelled **on feet.**
580.	He caught me by **my hand.**	He caught me **by the hand.**
581.	He is not **at his home.**	He is not **at home.**
582.	He took the work **in his hand.**	He took the work **in hand.**

	Incorrect	*Correct*
583.	I feel **myself** giddy.	I feel giddy.
584.	Get this poem **by your heart.**	Get this poem **by heart.**
585.	Quasem did not **lose his heart.**	Quasem did not **lose heart.**
586.	He copied the passage **word by word.**	He copied the passage **word for word.**
587.	I shall **avail of four O'clock's train.**	I shall **avail myself of the four O'clock train.**
588.	He **took recourse** to violence to achieve his end.	He **had recourse** to violence to achieve his end.
589.	They **shook each other's hands.**	They **shook hands with each other.**
590.	He is **at the door of death.**	He is at **death's door.**
591.	The old man is **in the point of death.**	The old man is **on the point of death.**
592.	Jinnah was **heart and head** a great man.	Jinnah was **every inch** a great man.
593.	I helped the gentleman **on my own accord.**	I helped the gentleman **of my own accord.**
594.	This Custom has been in use **from the time immemorial.**	This custom has been in use **from time immemorial.**
595.	It is **my pleasure of** extending you a hearty welcome.	I **have the pleasure in** extending you a hearty welcome.
596.	He tried to **give dust into** my eyes.	He tried to **throw dust in my** eyes.
597.	You have **made a wrong** to me.	You have **done a wrong** to me.
598.	Hope you will excuse me **for giving you this trouble.**	Hope you will excuse me **for the trouble I put you to ; or for the trouble I give you.**
599.	I am very much **thick and thin** with the gentleman.	I am **thick** or **very much intimate** with the gentleman.
600.	I shall try to **keep my words.**	I shall try to **keep my word.**
601.	They were **in dilemma.**	They were **in a dilemma** or **on the horns of a dilemma.**

	Incorrect	*Correct*
602.	This news will be published **in paper**.	This news will be published **in the papers.**
603.	I have **taken fancy** to this toy.	I have **taken a fancy** to this toy.
604.	I have **great deal of** work to do.	I have **a great deal of** work to do.
605.	The vacation is **drawing to close.**	The vacation is **drawing to a close.**
606.	The primary section is only a **part and parcel** of this high.	The primary section is only a **part** of this high school.
607.	He is **in temper**.	He is **in a temper.**
608.	This does not **make complete sense.**	This does not **make a complete sense.**
609.	Do not **take the advantage** of my absence.	Do not **take advantage** of my absence.
610.	It was **regarded useless.**	It was **regarded as useless.**
611.	I have much work **on my hand.**	I have much work **on hand.**
612.	He **went to the bed** late last night.	He **went to bed** late last night.
613.	Always **speak truth.**	Always **speak the truth.**
614.	Has any **order** been issued on the matter ?	Have any **orders** been issued on the matter ?
615.	They came in **by the hundreds.**	They came in **by hundreds** or They came in **by the hundred.**
616.	I bought five **dozens** pencils.	I bought five **dozen** pencils.
617.	**Keep yourself away from** bad boys.	**Keep away from** bad boys.
618.	**Keep your quietself.**	**Keep quiet.**
619.	**I feel myself feverish** today.	**I feel feverish today.**
620.	I supplied him with a **comb and brush.**	I supplied him with a **brush and comb.**
621.	He tried **with heart and soul.**	He tried **heart and soul.**

	Incorrect	*Correct*
622.	I read the book from **bottom to top.**	I read the book from **top to bottom.**
623.	The murderer was ordered to be hanged by the judge.	The murderer was ordered by the judge to be hanged.
624.	A large number of chairs have long been occupied by the spectators that have no arms.	A large number of chairs that have no arms have long been occupied by the spectators.
625.	Rouf was bitten last night while sleeping by a snake.	While sleeping, Rouf was bitten by a snake last night.
626.	I read the book that you gave me the other day with great interest.	I read with great interest the book that you gave me the other day.
627.	We saw a procession passing through the street from the roof of our house.	From the roof of our house, we saw a procession passing through the street.
628.	Habib gave to the boy a toy.	Habib gave the boy a toy or Habib gave a toy to the boy.
629.	He came to my house on last Sunday.	He came to my house on Sunday last.
630.	No one ever learnt anything that was worth learning easily.	No one ever learnt easily anything that was worth learning.
631.	He inquired about my state of health.	He inquired about the state of my health.
632.	He shot himself after bidding his wife good-bye with a gun.	After bidding his wife good bye, he shot himself with a gun.
633.	Raihan knocked him down after calling him near with a blow.	After calling him near, Raihan knocked him down with a blow.
634.	I have neither seen him act nor sing.	I have neither seen him act nor heard him sing.
635.	The site of the house is very fine and was built by an expert engineer.	The site of the house is very fine and it was built by an expert engineer.

	Incorrect	*Correct*
636.	He was offered the post and accepted it.	He was offered the post and he accepted it or He was offered the post and it was accepted by him.
637.	He was appointed and dismissed from the post on the same day.	He was appointed to and dismissed from the post on the same day or He was appointed to the post and dismissed from it on the same day.
638.	I accepted his excuse and his request.	I accepted his excuse and granted his request.
639.	Many were delighted and every one contented.	Many were delighted and every-one was contented.
640.	A student wanted to sell his motor car going abroad.	A student going abroad wanted to sell his motor car.
641.	I neither offended him nor his friend.	I offended neither him nor his friend.
642.	What for are following places noted?	What are the following places noted for?
643.	He is not weak in English but in Mathematics.	He is weak not in English but in Mathematics.
644.	He is good in health.	He is in good health.
645.	I request your favour of granting me leave.	I request the favour of your granting me leave.
646.	He is **comparatively better** today.	He is **better** today.
647.	Each boy and each girl **have** got a prize.	Each boy and each girl **has** got a prize.
648.	I am **too** glad to see you.	I am **very** glad to see you.
649.	Mathematics **are** taught by an experienced teacher.	Mathematics **is** taught by an experienced teacher.
650.	I shall go by the 6-30 **o'clock** train.	I shall go by the 6-30 train.
651.	Mr. Kardar was appointed **as** captain of the Pakistan Cricket Team.	Mr. Kardar was appointed captain of the Pakistan Cricket Team.

	Incorrect	*Correct*
652.	Fifty rupees **are** not a small sum for this work.	Fifty rupees **is** not a small sum for this work.
653.	He will come **just now**.	He will come **shortly** or **presently**.
654.	Three fourths of members **was** absent from the meeting.	Three fourths of **the** members **were** absent from the meeting.
655.	Some of the prisoners as well as the jailor **died in** Plague.	Some of the prisoners as well as the jailor **died of** Plague.
656.	He as well as his brother were present in the meeting.	He as well as his brother **was** present in the meeting.
657.	**Neither the ministers nor the king** deserve to be praised.	**Neither the king nor the ministers** deserve to be praised.
658.	Morality **consists of** doing right thing.	Morality **consists in** doing **the** right thing.
659.	Each day and each hour **remind** us of our short life.	Each day and each hour **reminds** us of our short life.
660.	**The United States are** a powerful country.	**The United States is** a powerful country.
661.	If **he would ask me,** I should stay.	If **he asked me,** I should stay.
662.	If the **means are bad,** the ends is also bad.	If the **means is bad,** the ends is also bad.
663.	My **means** (in the sense of income) **is** so poor that I cannot make both ends meet.	My **means are** so poor that I cannot make both ends meet.
664.	He ran **lest** he miss the train.	He ran **lest he shonld** miss the train.
665.	I enjoyed during the holidays.	I enjoyed **myself** during the holidays or I enjoyed my holidays.
666.	Better go home at once.	**You had** better go home at once.
667.	Barkat and **myself** are present.	Barkat and **I** are present.

	Incorrect	*Correct*
668.	It is a secret between **you and I.**	It is a secret between **you and me.**
669.	He was so rude that I could not bear him.	He was so rude that I could not bear **with** him.
670.	I who **is** your friend, save you from misfortune.	I who **am** your friend **shall** save you from misfortune.
671.	The postman asked that where did he live ?	The postman **said, "where do you live ?"** or The Postman **asked where he lived.**
672.	Sattar asked **that how did he do ?**	Sattar asked **how he did.**
673.	Zarina exclaimed **what a nice** scenery it was.	Zarina exclaimed **that it was a very nice** scenery.
674.	The spectator **shouted bravo !** it was a capital hit.	The spectator **shouted with applause that** it was a capital hit.
675.	He spoke on **how can** the condition of Pakistan be improved.	He spoke on **how the condition** of Pakistan can be improved.
676.	I shall tell you a story about **how did a hunter kill** a tiger.	I shall tell you a story about **how a hunter killed** a tiger.
677.	The wages of the labourers **are** poor.	The wages of the labourers **is** poor.
678.	His whereabouts **are** not known to me.	His whereabouts **is** not known to me.
679.	Three parts of the work **are** yet to be done.	Three parts of the work **is** yet to be done.
680.	Ten miles **are** a long distance.	Ten miles **is** a long distance.
681.	Ninety rupees **are not** a small amount.	Ninety rupees **is not** a small amount.
682.	The farmer has forty **herds** of cattle.	The farmer has forty **herd** of cattle.
683.	I shall **combat with** your views.	I shall **oppose** your views.
684.	My son **is** ill all this week.	My son **has been** ill all this week.
685.	Rahim did not come yesterday **due** to illness.	Rahim did not come yesterday **owing** to illness.

21

Punctuation

Punctuation is the method of indicating by points or signs the connection of the various parts or members of a sentence. The meaning of a sentence is not always clear without proper punctuation. The knowledge of punctuation helps us to understand a sentence quickly and to write a sentence in such a way as may not be confusing to others.

All the writers are agreed on the point that it is not possible to lay down hard and fast rules for punctuation. A writer's punctuation is a part of his style.

The principal or main stops or marks of punctuation used in English are the following :

1. Full stop (.)
2. Comma (,)
3. Semicolon (;)
4. Colons (:)
5. Note of Interrogation (?)
6. Note of Exclamation (!)
7. Dash (—)
8. Quotation marks (“ ”)
9. Brackets ( )
10. Hyphen (-)
11. Apostrophe (')
12. Dots (.........)

THE FULL STOP OR PERIOD (.)

The full stop indicates the greatest pause and separation. It is used to mark the end of a complete sentence, except the interrogative sentence and the exclamatory sentence. The sentence that comes next must always begin with a capital letter.

(*i*) God helps those who help themselves.

(*ii*) A cynic is one who knows the price of everything and the value of nothing.

It is also used after abbreviations and initials, as,
M.A., M.B.B.S., B.Ed. S.A. Hamid.

Note : Full stop is not used when the last letter of abbreviation is also the last letter of the word ; as,
Mr (not Mr.) , Kt (not Kt.) for knight.

COMMA (,)

The comma represents the shortest pause, and is used :

(1) To mark off the Vocative (Nominative of Address) ; as,
Come into the garden, Maud.

Saeed, go and bring the newspaper for me.

(2) To separate three or more words of the same part of speech, when only the last two are connected by 'and' ; as,.

Poetry, music and painting are fine arts. (Nouns)

He lived honestly, soberly and prudently. (Adverbs)

He was a brave, wise and prudent man. (Adjectives)

(3) After each pair of words or phrases of the same class ; as,

High and low, rich and poor, wise and foolish, must all die.

Live or die, sink or swim, survive or parish, I shall support him.

(4) To mark off words and phrases in apposition ; as,
Homer, the greatest Greek poet, was blind.
Akbar, the Emperor of India, was a patron of learning.
Zaman, my brother, did this work.

(5) Before and after words, phrases or clauses, let into the body of a sentence ; as,

His behaviour, to say the least, was very rude.
The story was, in several ways, incredible.

(6) To indicate the omission of a word, especially a verb ; as,

Your house is brown in colour ; mine, white.

Histories make men wise ; the poets, witty ; natural philosophy, deep ; moral grave.

(7) After an adverbial phrase at the beginning of a sentence ; as,

In fact, he is a good artist.

So far as I know, the boy is innocent.

(8) To mark off a Principal Phrase ; as,

He being a rich man, ought to help the poor.

Faruk, having finished his work, went to bed.

(9) After each Preposition when there are two prepositions to one object ; as,

The bicycle is cheaper than, and superior to, the one we saw yesterday.

(10) To separate a direct quotation from the rest of a sentence ; as,

"Virtue triumphs over vice," said the priest.

"A step further," shouted the commander, "and I shoot you."

(11) To separate a Noun clause———whether subjective or objective———preceding the verb ; as,

That the principal will give the prizes, is a matter of great pride.

How are we going to achieve our object, is the question.

(12) To mark off an Adjective clause from its Principal clause ; as,

If you want to reach Karachi in a short time, travel by air.

But when Adjective clause is used as Defining clause, no comma is used ; as,

Uneasy lies the head that wears a crown.

(13) To separate an Adverb clause from its Principal clause ; as,

If you want to be happy, let your wants be minimum.

(14) After a predicate, a lengthy phrase or a clause used as a subject ; as,

To keep our heads cool in the midst of such circumstances, is rather difficult.

(15) To separate words which denote opposition or contrast ; as,

He was rich, but dishonest.

He owns many fields, but only a few houses.

SEMICOLON (;)

The Semicolon indicates a pause longer than that of the comma. It is used :—

(1) To give greater emphasis to different clauses ; as,

"As Caesar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was a valiant, I honour him ; but as he was ambitious, I slew him." (Shakespeare)

(2) To separate several short sentences following one another but not necessarily depending on one another ; as,

Everything grows old ; every thing passes away.

(3) To separate Co-ordinate clauses when they are not joined by any conjunction ; as,

To error is human ; to forgive is divine.

(4) To divide clauses which are connected by some alternative or illative conjunction, such as 'otherwise', 'yet', 'still', 'but', 'for', etc.

He helped me a lot ; otherwise I would have failed in the attempt.

(5) Before such words as 'namely', 'viz , 'e.g.' i.e., used to introduce an example.

The nouns are of five kinds ; viz, proper, common, material, abstract and collective.

COLON (:)

The colon indicates or marks a longer pause than a semicolon. The main uses of the colon are the following :

(1) To introduce a list or an enumeration of details ; as,

Shakespeare's four greatest tragedies are: Hamlet, Macbeth, King Lear, Othello.

(2) To introduce a direct quotation or a direct question; as,

The magistrate asked the witness : "What is your occupation ?"

The Bible tells us : "God is love."

(3) To introduce an additional remark in explanation of a previous statement ; as,

Be honest and truthful in all your dealings : there is no peace in life without it.

THE NOTE OF INTERROGATION OR THE QUESTION MARK (?)

The **Note of Interrogation** is used, instead of the full stop, after a direct question ; as

If you prick us, do we not bleed ?

If you tickle us, do we not laugh ?

If you wrong us, shall we not revenge ?

[Shakespeare : *Merchant of Venice*.]

But the question mark is not used after an indirect question ; as,

He asked me how much money I had paid for the goods.

THE NOTE OF EXCLAMATION (!)

The **Note of Exclamation** is used after interjections and after phrases or sentences expressing sudden emotion or wish ; as,

What a terrible storm is blowing !

May you live long !

Alas ! we lost the match by a very narrow margin.

Hurrah ! I have secured the top position.

But when the interjection O is used the mark of exclamation is placed after the noun used along with O ; as,

O Hamlet ! speak no more.

O friend ! how can I repay your bounty.

QUOTATION MARKS OR INVERTED COMMAS (" ")

Inverted Commas are used to enclose the exact words of a speaker or when giving a quotation ; as,

Antony said, "If you have tears, prepare to shed them now for Caesar".

When a reported speech is divided into two parts by other words, each part should be enclosed by separate quotation marks ; as,

"Good morning, madam", said the visitor, "I want to see Mr. Nadeem just now."

THE DASH (—)

The Dash is used :—

(1) To indicate an abrupt stop or a sudden turn of thought in a sentence :

If I were a king—but why indulge in idle dreams ?

If my husband were alive—but why lament the past ?

He was an intelligent child, and he was—what is the good of recounting his qualities ?

I am hard up at present—the times are critical—can you lend me some money ?

(2) To resume a scattered subject or to mark words in apposition in explanation.

Friends, companions, relatives—all deserted me.

I have lost my all—health, wealth and reputation.

Everything was stolen—money, ornaments, clothes, furniture etc.

Everything—wealth, success, happiness—depends on health.

APOSTROPHE (')

The **Apostrophe** is a comma placed above a letter, of below it.

(1) To indicate the omission of a letter or letters ; as—

The Hon'ble (for the **Honourable**) ; e'er (for ever) ; 'tis (for it is) ; won't (for will not) ; can't (for cannot) ;

(2) To indicate the genitive or possessive forms of nouns ; Zaman's books. The girl's bag, etc.

THE HYPHEN (-)

A Hyphen like the dash, is formed by horizontal line. But it is a shorter line than the dash.

(1) **The hyphen is used to connect the parts of a compound words** ; as—

Beauty-sleep, Man-of-war, father-in-law, passer-by, twenty-three.

(2) **It is used to connect or join the syllables or parts of a word divided at the end of line** ; as—

We had passed through a beautiful scene in occupied Kash-mir.

(3) **It is used in dividing words into syllables** ; as,

De-no-mi-na-tion, be-au-ti-ful.

(4) **Some compound words that have become familiar do not require the hyphen** ; as—

Football, blackbird, overtime, foretell etc.

PARENTHESIS ——( )

Parenthesis or Double Dashes are used to separate from the main part of the sentence, a phrase or clause which does not grammatically belong to it.

Parenthesis are indicated by two dashes, two commas or by two brackets ; as—

In the face of danger—such was his strength of character—he stood calm and smiled.

or In the face of danger (such was his strength of character) he stood calm and smiled.

He said (and he trembled as he said) how a ruffian attempted to kill him with a dagger.

DOTS (...)

Dots are used to indicate a broken sentence ; as,

He is a fool and I need not say more........

THE USE OF CAPITAL LETTERS

The chief uses of capital letters are as follows :—

(*i*) **The first letter of every sentence.**

The earth moves round the sun.

Industry is the mother of good luck.

(*ii*) **The first letter of each line of poetry (or verse or a poem) :**

Rich man, trust not in wealth.
Gold cannot buy your health ;
Tell me not, in mournful numbers,
Life is but an empty dream !

(*iii*) **The first letter of a quotafion or direct speech :**

Baten said, "My mother is very ill."

(*iv*) **Proper Nouns or (Proper) Adjectives derived from them and titles of persons.**

His name is **Kabir.** Miss Dolly lives in **England.** He is an **English** man. **His Majesty,** the **Emperor** of **England, Khan Bahadur, Mr. Choudhury, His Excellency, His Highness.**

(*v*) **All nouns and pronouns referring to God (Supreme Being):**

God, My lord ; The **Almighty. God** has made this world.

We cannot see **Him,** but **He** sees us all.

(*vi*) **The names of personified objects :**

The victory ! **O Grave !**
O Death ! where is thy sting ?

(*vii*) **The title of book and name of a chapter :**

Royal Reader, Macbeth, Chapter VIII.

(*viii*) **Forms of address in letters, university degrees or abbreviations :**

My Dear Friend, Dear Sir, M.A., B.A., Esqr.

(*xi*) **Names of days, months, festivals etc. ; as—**

Monday, January, Muharram etc.

(*x*) **Technical or important words and names of every important event ;**

Political Economy, the Revolution, the Reformation etc.

(*xI*) **The personal pronoun 'I' and the interjection 'O'.**
Give me peace, O God !

22

One-Word Substitution

"How forcible are right words !"
Brevity is the soul of wit."

(*Shakespeare*)

Sometimes a long speech fails to produce the effect which is produced by a short and pithy sentence. It is because the latter contains a lot of subject-matter condensed in a few words. In order to make your speech effective, you must condense longer sentences into shorter ones ; you must be brief. Besides impressiveness, this device enables you to achieve brevity and clarity of expression.

One helpful way to build your vocabulary is to study groups of related words. According to this method, you may first take up a group of new words dealing with "joy" ; then another group dealing with "sadness" etc. You will soon discover that studying several related words at one time can be much more profitable than studying list of unrelated words.

This chapter presents twenty-five groups, each consisting of words relating to a unifying central idea. Under each central idea there are many important new words dealing with that idea, together with definitions and illustrative sentences. These sentences have been specially constructed to help you fix in mind the definition and use of each new word.

Despite all this assistance, you will not achieve the results made possible by this book unless you *apply yourself.* Expanding your vocabulary is a rewarding but *challenging* task. It calls for sustained effort and imagination. Here are a few suggestions that will enable you to get the most out of this chapter.

1. Pay careful attention to each illustrative sentence.

Then construct, at least in your mind, a similar sentence using your own context.

2. Do the abundant drill exercises thoughtfully, not mechanically. Review the words you miss.

3. Deliberately *use* your new vocabulary as soon as possible in appropriate situations—in chats with friends, class discussions, letters, and compositions. Only by *exercising* new words will you succeed in making them part of your active vocabulary.

1. JOY, PLEASURE

Words	*Meaning*	*Typical use*
bliss blis	perfect happiness	The young movie star could conceive of no greater *bliss* than winning an "Oscar."
blithe blith	merry ; cheerful ; happy	In *blithe* company, it is easy to be gay.
buoyant 'bŏi-ənt	1. cheerful 2. able to float	We need your *buoyant* companionship to lift us from boredom.
complacent kəm-'plas-'nt	self-satisfied	From your *complacent* manner, I should judge you are pleased with your final grades.
convivial kən-'viv-ē-əl	1. fond of eating and drinking with friends. 2. jovial.	Our *convivial* host hates to dine alone.
delectable di-'lek-tə-bel	very pleasing ; delightful	The food was *delectable* ; we enjoyed every morsel.
ecstacy 'ek-stə-se	state of overwhelming joy ; rapture	If we win the championship tomorrow, there will be *ecstacy* ; if we lose, gloom.
elated i-'lat-əd	in high spirits ; joyful.	Except for my little sister, who misses the old neighhood, the entire family is *elated* with the new house.

frolicsome 'fräl-ik-sem	full of merriment ; gay ; playful	The clown's *frolicsome* antics amused the children.
gala 'gā-le	characterized by festivity	The annual fair in Lahore is a *gala* carnival of parades and merriment.
jocund "jäk-end	merry ; cheerful	Our neighbour is a *jocund* fellow who tells amusing anecdotes.
jubilation jú-be-'lā-shen	rejoicing	On election night there usually is *jubliation* at the campaign headquarters of the victorious party.

2. SADNESS

ascetic ɔ-'set-ik	1. shunning pleasure ; self-denying 2. person who shuns pleasures.	The *ascetic* Puritans rigidly suppressed many forms of recreation.
chagrin shə'grin	1. embarrassment ; mortification 2. disappointment	Imagine my *chagrin* when I learned that I had not been invited to the party !
compunction kem-'pen(k)-shən	1. regret ; remorse 2. misgiving ; qualm	Miss Rubi had no *compunction* about failing the track star, as he had not done his work all term.
contrite kən-'trit	showing deep regret and sorrow for wrongdoing ; deeply patient ; repentant	Believing the young offender to be *contrite*, the dean decided to give him another chance.
dejected di-'jek-təd	sad ; in low spirits ; depressed	We are elated when our team wins, but *dejected* when it loses.
disconsolate dis-'kän-sə-let	cheerless ; inconsolable	The mother could not stop her *disconsolate* son from sobbing over the loss of his dog.
disgruntled dis-'grənt-'ld	in bad humour ; displeased	From his *disgruntled* expression I could tell he was not satisfied with my explanation.

doleful ˈdōl-fel	full of sorrow; mournful ; dolorous	The refugee told a *doleful* tale of hunger and persecution.
glum ˈgləm	moody ; gloomy ; dour	As they emerged from the conference, both statesmen were *glum* and refused to talk to reporters.
lamentable ˈlam ən-tə-bəl	pitiable ; rueful	He described the *lamentable* hardships of the three miners trapped in the underground chamber.
maudlin ˈmód-lən	weakly sentimental and tearful	After presenting a couple of *maudlin* numbers, the quartet was asked to sing something more cheerful.
nostalgia ne-ˈstal-jə	1. homesickness 2. yearning for the past	Toward the end of a vacation away from home, we usually experience a feeling of *nostalgia*.
pathetic pə-ˈthet-ik	arousing pity	Despite his *pathetic* condition, the crippled lad had a ready smile.
pathos ˈpā-thäs	quality in events or in art (literature, music, etc.) that arouses our pity	The young seamstress who precedes Sydney Carton to the guillotine adds to the *pathos* of A TALE OF TWO CITIES.
pensive ˈpen-siv	thoughtful in a sad way ; melancholy	Unlike his gay classmates, the new pupil was *pensive* and shy.
plight ˈplīt	unfortunate state ; predicament	Numerous offers of assistance were received after the *plight* of the distressed family was publicized.
poignant ˈpōi-nyət	painfully touching ; piercing	One of the most *poignant* senses in MACBETH OCCURS when Macduff learns that his wife and children have been slaughtered.

sullen 'səl-ən	ill-humouredly silent; gloomy ; morse	The *sullen* youngster would not tell why he had not done the assignment.
throes 'thrōz	anguish ; pangs	Fortunate are those who have never experienced the *throes* of separation from a loved one.
tribulation 'trib-yə lā-shən	suffering ; distress	The time between the final examinations and the announcement of the marks is a period of real *tribulation* for most students.

3. STOUTNESS

burly 'bər-lē	stout ; husky and rough	Extra large football uniforms were ordered to outfit our *burly* linemen.
buxom 'bək-sem	plump and attractive	By the side of her lean city cousin, the farm girl looked radiant and *buxom*.
cherubic chə-'rú-bik	chubby and innocent-looking; like a *cherub* (angel in the form of a child).	Your well-nourished nephew, despite his *cherubic* face, can be quite mischievous.
obese ō-'bēs	very fat ; corpulent ; portly	Prince Hal describes the *obese* Falstaff as a "huge hill of flesh."
pudgy 'pəj-ē	short and fat	My tall, athletic brother was rather *pudgy* as a child of ten.

4. THINESS

attenuate ə-'ten-yə-wāt	make thin ; weaken	Photographs of President Lincoln reveal how rapidly the cares of leadership aged and *attenuated* him
emaciated im-'mā-shē-, āt-ed	made unnaturally thin	*Emaciated* by his illness, the patient found that his clothes would no longer fit.

haggard 'hag-ərd	careworn ; gaunt	*Haggard* from their long ordeal, the rescued miners were rushed to the hospital for treatment and rest.
lank 'lank	long and thin ; slender	Every basketball team longs for a *lank*, agile centre who can outleap his rival.
svelte 'svelt	slender ; lithe	Ballet dancers observe a strict diet to maintain their *svelte* figures.

5. FLATTERY

adulation 'ad-yə-'lā shen	excessive praise ; flattery	True leaders can distinguish sincere praise from blind *adulation*.
blandishment 'blan-dish-mənt	word or deed of mild flattery	Suitors often use terms of endearment, flowers, and similar *blandishment*.
cajole kə 'jōl	pursuade by pleasant words ; wheedle	Sister *cajoled* Dad into raising her allowance.
curry fever 'kər-ē-fā və (r)	seek to gain favour by flattery	The candidate tried to *curry favour* with the voters by praising their intelligence and patriotism.
fulsome 'fül-sem	offensive because of insincerity ; repulsive; disgusting	How can you endure the *fulsome* praises of your subordinates who laud your every decision, right or wrong ?
ingratiate in-'grā-shē āt	work (oneself) into favour	By raising her hand foı every question, the new pupil tried to *ingratiate* herself with the teacher.
lackey 'lak-ē	slavish follower	The monarch could never get a frank opinion from the *lackeys* surrounding him, for they would always agree with him.
obsequious əb-'se.kwē-əs	slavishly attentive ; fawning	The *obsequious* subordinates vied with one another in politeness and obedience, each hoping to win the manager's favour.

sycophant 'sik-ə-fent	parasitic flattery	*Sycophants* live at the expense of vain, rich men who enjoy flatteries.
truckle 'trək-el	submit servilely to a superior	Some people, unfortunately, grain promotion by *truckling* to their supervisors.

6. ANIMAL

apiary 'ā-pē-'er-ē	place where bees are kept	A beekeeper maintains an *apiary*.
aviary 'ā-vē-'er-ē	place where birds are kept	Some interesting birds of prey are confined in an *aviary* on the zoo grounds.
badger 'baj-ə (r)	tease ; annoy ; nag (originally to harass a trapped badger)	*Badgered* by the children's persistent pleas, the mother finally relented and allowed them to go to the movies.
halcyon 'hal-sė-ən	calm ; peaceful (from *halcyon*, a bird thought to calm the waves)	Most adults nostalgically recall the *halcyon* days of their youth.
Ionize 'lī-e--'nīz	treat as highly important	With the first publication of his poems Robert Burns gained immediate fame and was *ionized* by Edinburgh society.
molt 'mōlt	shed feathers, skin, hair, etc.	Birds, mammals, and snakes *molt* periodically.
ornithology 'ōr-ne-'thäl. ə-jē	study of birds	She developed an interest in *ornithology* after reading John Burroughs' writings on birds.
parasite 'par-e-'sīt	animal, plant, or person living on others	Instead of seeking employment, he preferred to live as a *parasite* on his brother.
parrot 'par-ət	repeat mechanically (like a parrot)	Does he really understand what he is saying, or is he merely *parroting* his father ?
scavenger 'skav-ən-jə (r)	animal or person removing refuse, decay, etc.	Sea gulls are useful harbour *scavengers*, since they feed on garbage.

7. HEALTH, MEDICINE

antidote 'ant-i-'dōt	remedy for a poison or evil	A bottle containing poison must have the *antidote* specified on the label.
astringent ə-'strin-jənt	1. substance that shrinks tissues and checks flow of blood 2. stern ; severe	According to its label, this after-shaving lotion acts as an *astringent* by helping to check the bleeding of nicks and scrapes.
benign bi-'nīn (*ant.* **malignant**)	1. not dangerous 2. gentle ; kindly	The patient was relieved to learn that his tumour was *benign*, not malignant.
convalesce 'kän-və-'les	recover health after illness ; recuperate	After the appendectomy you will have to *convalesce* for about a week before returning to school.
fester 'fes-tə(r)	form pus ; rankle ; rot ; putrefy	When a wound festers, it becomes inflamed and painful.
hypochondriac 'hī-pə-'kän-drē-'ak	person morbidly anxious about his health, or suffering from imagined illness.	The hypochondriac often interpret a normal condition as a symptom of serious illness.
immunity im-'yû-not-ē	1. resistance (to a disease). 2. freedom (from an obligation)	Most people acquire life-long immunity to measles once they have had that disease.
lesion 'lù-zhən	injury ; hurt	There is a slight lesion on my left leg.
malignant mə-'lig-nənt (*ant.* **benign**)	1. threatening to cause death 2. very evil	An emergency operation was conducted to remove the malignant tissues.
morbid 'mōr-bed	1. gruesome 2. having to do with disease	In describing his illness, he discreatly omitted the morbid details.
pestilential 'pes-tə-'len-shəl	1. morally harmful 2. pertaining to a pestilence	Some spiritual leaders have attacked comic books as pestilential.

regimen 'rej-ə-mən	set of rules to improve health	After the operation I had to follow a regimen of diet and exercise prescribed by the physician.
salubrious sə-'lü-brē-əs	healthful	Murree's salubrious climate attracts many convalescent.
sebaceous si-'bā-shəs	greasy ; secreting fatty matter	I don't like to take tea in a sebaceous cup.
therapeutic 'ther-ə-'pyüt-ik	curative	The visit by his children had a therapeutic effect on the patient.
toxic 'täk-sik	poisonous	Operating a gasoline engine in a closed garage may cause death, as the exhaust fumes are toxic,
unguent 'ən-gwənt	salve ; ointment	Please apply this unguent on your wound.
virulent 'vir-(y)ə-lənt	1. extremely poisonous ; deadly ; venomous 2. very bitter	Some insecticides contain arsenic, a virulent substance.
virus 'vī-rəs	1. disease-causing organism too small to be seen through a microscope 2. corruptive force	Polio is caused by a virus.

8. PRAISE

acclaim ə-'klām	welcome with approval ; applaud loudly	I did not enjoy that novel although it was *acclaimed* by several leading reviewers.
encomium en-'kō-me-əm	speech or writing of high praise ; tribute	Lincoln's "Gettysburg Address" is, in part, an *encomium* of those who fought at Gettysburg.
eulogize 'yû-lo-'jīz	praise ; extol	The police commissioner eulogized the patrolman for his alertness and bravery.

laudable 'lód-ə-bəl	praiseworthy ; commendaule	The bus driver's *laudable* safety record evoked high praise from his superiors.
laudatory 'lód-ə-'tór-ē	expressing praise ; eulogistic	Most of the critics wrote *laudatory* reviews of the new film ; only one found fault with it.
plaudit 'plód-ət	(used mainly in the plural) applause ; enthusiastic praise	Responding to the *plaudits* of her admirers, the singer reappeared for an encore.

9. DEFAMATION

calumnious kə-'ləm-nē-əs	falsely and maliciously accusing ; defamatory ; slanderous	Witnesses who heard the calumnious attack offered to testify on behalf of the slandered person.
derogatory di-'räg-ə-'tôr-ē	expressing low esteem ; belittling ; disparaging	On examining the culprit's permanent record card, the dean found few laudatory comments but several *derogatory* ones.
imputation 'im-pyə-'tā-shən	1. insinuation 2. accusation	You have tried to vilify my character with the cowardly *imputation* that I have robbed the poor.
libel 'lī-bəl	false and defamatory printed (or written) statement	We shall certainly sue the the newspaper that printed this *libel* against our company.
malign mə-'līn	speak evil of ; vilify ; traduce	I cannot bear to hear you malign so good a man.
slander 'slan-də(r)	false and defamatory spoken statement ; calumny	The rumour that I was discharged is a vicious *slander*; the fact is that I resigned.
stigma 'stig-mə	mark of disgrace	With the *stigma* of a prison record, the ex-convict had difficulty in finding employment.
stigmatize 'stig-mə-'tīz	brand with a mark of disgrace	A youngster naturally resents being *stigmatized* by a nickname like "Fatty."

10. JEST

banter 'bant-ə(r)	playful teasing : joking ; raillery	The retiring employee was subjected to gentle *banter* about his coming life of ease.
caricature 'kar-i-kə-'chû (ə)r	drawing, imitation, or description that ridiculously exaggerates pecularities or defects	The Class Night skit that drew the loudest plaudits was a *caricature* of the first day in high school.
droll 'drōl	odd and laughter-provoking	The pupil's composition had the *droll* title "On Eating Crackers in Bed."
facetious fə-'sē-shəs	1. in the habit of joking 2. said in jest without serious intent	Our *facetious* club president has a way of turning almost every comment into joke.
flippant 'flip-ənt	treating serious matters lightly	Don't be so *flippant* about the need for studying ; it is a serious matter that may affect your graduation.
harlequin 'här-li-k(w)	buffoon ; clown	The *harlequin's* clowning endeared him to all.
hiliarity hil-'ar-ət-ē	noisy gaiety ; mirth ; jollity ; glee	The laughter and shouting resulted in the entry of the principal, curious to learn what all the *hilarity* was about.
irony 'ī-rə-nē	1. species of humour whose intended meaning is the opposite of the words used. 2. state of affairs contrary to what would normally be expected	In *irony*, the basketball players nicknamed their 6'6" centre "Shorty."
jocose jō-'kōs	given to jesting ; playfully humorous ; jocular	Some columnists write in a *jocose* vein ; others are inclined to be serious.

levity 'lev-ət-ē	lack of proper seriousness; trifling gaiety ; frivolity	During the assembly programme Rashid kept giggling, a *levity* for which his teacher scolded him later.
ludicrous 'lüd-ə-krəs	exciting laughter ; ridiculous ; farcial ; absurd	Pie-throwing, falling down stairs, and similar *ludicrous* antics were common in early film comedies.
parody 'par-əd-ē	humorous imitation of a serious writing	The Washington press corps entertained the Chief Executive with a *parody* of a Presidential message to Congress.
sarcasm 'sär-,kaz-əm	sneering language intended to hurt a person's feelings	Instead of helping, he offered such *sarcasm* as "You have made your bed ; now lie in it."
sardonic sär-'dän-ik	bitterly sarcastic ; mocking ; sneering	Villains are often portrayed with a *sardonic* grin that suggests contempt for others.
satire 'sa-'tī(ɔ)r	language or writing that exposes follies or abuses by holding them up to ridicule	Jonathan Swift's GULLIVER'S TRAVELS is a brilliant *satire* on mankind's follies.
travesty 'trav-ə-ste	imitation that makes a serious thing seem ridiculous ; mockery	That a notorious criminal should escape trial because of a technicality seems like a *travesty* of justice.

11. WILLINGNESS—UNWILLINGNESS

alacrity ə-'lak-rət-ē	cheerful willingness; readiness ; liveliness	An ideal class is one which pupils attend with *alacrity* and leave with reluctance.
aversion ə-'vər-zhən	strong dislike ; repugnance ; antipathy	Philip's *aversion* to work led to his dismissal.
loath 'lōth	unwilling ; averse ; disinclined ; reluctant	We were *loath* to leave out friends, but Dad's transfer to California left us no choice.

volition vō-'lish-ən	will	Were you discharged or did you leave of your own *volition* ?

12. HEIGHT

acclivity ə-'kliv-ət-ē (*ant.* **declivity**)	upward slope	The sharp *acclivity* compelled us to drive in low gear.
acme 'ak-mē	highest point ; pinnacle ; summit	With the painting of the MONA LISA, Leonardo da Vinci is generally believed to have reached his *acme* as a painter
apogee 'ap-ə-jē (*ant.* **perigee**)	1. farthest point from the earth in the orbit of a man-made satellite or heavenly body. 2. highest point	At its *apogee* the satellite was 600 miles from the earth and at its perigee 150 miles.
climactic klī-'mak-tik (*ant.* **anticlimactic**)	1. arranged in order of increasing force and interest 2. of or constituting a *climax* (point of highest interest)	Notice the *climactic* order of ideas in this sentence: "Swelled by heavy rains, brooks became creeks, creeks rivers, and rivers torrents."
consummate kən-'səm-ət	perfect ; carried to the highest degree	The pilot guided the liner into its berth with *consummate* skill.
eminence 'em-ə-nəns	1. high rank 2. lofty hill	Raised suddenly to an eminence for which he was ill qualified, the new executive could not get along with his subordinates.
ethereal i-'thir ē-əl	1. of the heavens ; 2. airy ; delicate ; intangible ; tenuous	Charles was told by his employer, "Get rid of your *ethereal* notions and come down to earth."
exalt ig-'zȏlt (*ant.* **humiliate**)	1. lift up with joy, pride, etc. ; elate 2. raise in rank. dignity, etc. ; extol ; glorify	My parents were *exalted* by the news that I had been admitted to university.

precipice 'pres-ə-pəs	very steep, overhanging place ; cliff	The climbers had to make a lengthy detour around an insurmountable precipice.
precipitous pri-'sip-ət-əs	1. steep as a precipice 2. hasty ; rash	We descended from the summit in low gear, using our brakes all the way, since the road was so *precipitous*.
preeminent prē-'em-ə-	standing out above others ; superior	As a violinmaker, Stradvarius remains *preeminent*.
sublimate 'səb-lə-,māt	1. redirect the energy of a person's bad impulses into socially and morally higher channels 2. purify	With the aid of dedicated social workers, energies that now find release in gang fights can be *sublimated* into wholesome club activities and sports.
sublime sə-'blīm	elevated ; noble ; exalted ; uplifting	Visitors to the Grand Canyon are uplifted and refreshed by its *sublime* scenery.
vertex 'vər-'teks	farthest point opposite the base, as in a triangle or pyramid ; apex	The *vertex* of the largest Egyptian pyramid was originally 482 feet from the base.
zenith 'zē-nəth (*ant*. **nadir**)	1. highest point ; culmination 2. point in the heavens directly overhead	His election as President marked the *zenith* of his long career in politics.

13. LOWNESS, DEPTH

abject 'ab-'jekt	1. deserving contempt 2. sunk to a low condition ; wretched	For your *abject* submission to your tyrannical associate we have the utmost contempt.
abyss ə-'bis	bottomless, immeasurably deep space	The sudden death of his closest friend threw Tennyson into an *abyss* of despair.
anticlimax 'ant-i-'klī-maks	abrupt decline in dignity or importance at the end ;	Jane Austen used *anticlimax* with comic effect when she described a mother who in

(*ant.* **climax**)	comedown ; bathos	the same breath inquired about her daughter's "welfare and poultry."
chasm ‘kaz-əm	deep breach ; wide gap or rift	Prospects for a settlement became remote, as the *chasm* between the rival parties deepened.
declivity di-‘kliv-ət-ē (*ant.* **acclivity**)	downward slope	The hill was ideal for beginning skiers because of its gentle *declivity*.
dregs ‘dregz	1. most worthless part 2. (usually plural) sediment at the bottom of a liquid	Gamblers, thieves, and hoodlums are among the *dregs* of society.
earthy ‘ər-thē	1. coarse ; low 2. of or like earth ; worldly ; not spiritual	Though satisfied with your helper's work, we do not care for their *earthy* humour.
humble ‘həm-bəl	1. of low position or condition 2. not proud ; unpretentious ; modest ; courteously respectful	Despite his *humble* origin, Lincoln rose to the highest office in the land.
humiliate hui-‘mil-ē-āt (*ant.* **exalt**)	lower the pride, position, or dignity of abase : degrade : mortify	Rani felts *humiliated* her in class today when I said her answer was wrong.
humility hyū-‘mil-ət-ē	freeedom from pride ; humbleness ; lowliness ; modesty	Boasters and braggarts need a lesson in *humility*.
menial ‘mē-nā-əl	low ; mean ; subservient ; servile	Many college students do *menial* work as bus boys and waiters to help pay their tuition.
nadir ‘nā-də(r) (*ant.* **zenith**)	lowest point	Hopes of the American Revolutionary forces were at their *nadir* in the bitter winter of 1777-78 at Valley Forge.

plumb 'pləm	get to the bottom of ; ascertain the depth of ; fathom	Sherlock Holmes amazes readers by his ability to *plumb* the deepest mysteries.
profound prə-'faúnd	very deep ; deeply felt ; intellectually deep	Einstein's theories are understood by relatively few because they are so *profound*.
ravine rə-'vēn	deep, narrow gorge worn by running water	Survivors of the plane that crashed in the mountain *ravine* were rescued by helicopter.

14. RELATIVES

filial 'fil-ē-əl	of or like a son or daughter	The youngest daughter looked after her ailing father with *filial* devotion.
fraternal frə-'tern-°l	of or like a brother	There was much *fraternal* affection between the brothers ; they loved one another.
genealogy 'jē-nē-'äl-ə-jé	a person's or family's descent ; lineage ; pedigree	The *genealogy* of every American but the Indian can be traced back to an immigrant.
gentility jen-'til-ət-ē	1. good manners 2. aristocratic birth ; membership in the upper class	George Bernard Shaw's PYGMALION shows how a cockney flower girl quickly acquires the *gentility* necessary to pass as a duchess.
kith and kin 'kith ; 'kin	friends and relatives ; kindred	Because he married in a distant state, the soldier had few of his *kith and kin* at the wedding.
maternal mə-'tərn-°l	of or like a mother	The kindergarten teacher has a kindly, *maternal* concern for each pupil.
nepotism 'nep-ə-'tiz-əm	favouritism to relatives by those in power	Whenever a President appoints a relative to a govern ment position, the cry of *nepotism* is raised by the opposition party.

paternal pə-'tərn-°l	of or like a father	The molding of a child's character is an important *paternal* obligation.
progenitor prō-'jen-ət-ə(r)	forefather	Adam is the Biblical *progenitor* of the human race.
sibling 'sib-lin	one of two or more children of a family	Yasmeen has three *siblings*—two younger brothers and an older sister.

15. SMELL

aroma ə-'rō-mə	pleasant odour ; bouquet	What a smoker may describes as a rich tobacco *aroma*, a nonsmoker may consider a disgusting stench.
fragrant 'frā-grənt	having a pleasant odour ; odouriferous odorous	A florist's shop is a *fragrant* ; place.
fusty 'fəs-tē	1. stale-smelling ; musty ; moldy 2. old-fashioned	To rid the unused room of its fusty smell, we opened the windows and let the fresh air in.
incense 'in-'sens	substance yielding a pleasant odour when burned	Ancient Greek and Roman worshipers often burned incence to please their gods.
malodorous mal-'ōd-ə-rəs	ill-smelling ; strinking ; fetid	Brewing coffee makes a kitchen aromatic ; boiling cabbage makes it *malodorous*.
noisome 'nói-səm	1. offensive to smell ; disgusting 2. harmful ; noxious	Buses discharge *noisome* exhaust fumes that can make one sick.
olfactory äl-'fak-t(ə-)rē	pertaining to the sense of smell	Because of their superior olfactory sense, bloodhounds can pick up the trails of fleeting criminals.
pungent 'pən-jənt	1. sharp in smell or taste ; acrid 2. biting ; stimulating	As] she sliced the onions, the *pungent* fumes made her eyes tear.

putrid 'pyū-trəd	1. stinking from decay 2. extremely bad ; corrupt	An occasional rinse with a soapy solution will keep garbage cans free of putrid odours.
rancid 'ran-səd	unpleasant to smell or taste from being spoiled or stale	If butter or fish has a *rancid* odours, it is unfit to eat.
rank 'rank	1. having a strong, bad odour or taste; offensively gross or coarse 2. extreme	When threatened, a skunk protects itself effectively by emitting a *rank* odour.

16. AGE

adolescent 'ad-°l-'es-°nt	growing from childhood to adulthood ; roughly, of the teenage period	In the early *aaolescent* years boys and girls usually attend junior high school.
antediluvian 'ant-i-də-'lü-vē-ən	1. antiquated 2. belonging to the time before the Biblical Food (when all except Noah and his family perished)	Compared with today's streamlined jets, the plane the Wright brothers flew in 1908 seems *antediluvian.*
archaic är-'kā-ik	1. no longer used, except in a special context 2. old-fashioned	An *archaic* meaning of the word "quick" is "living," as in the Biblical phrase "the quick and the dead."
callow 'kal-ō	1. young and inexperienced 2. unfledged (too young to fly)	A prudent executive cannot be expected to contrast the management of his company to a *callow* youth just out of college.
contemporary kən-'tem-pə-'rer-ē	1. of the same period or duration 2. person who lives at the same time as another	The English Renaissance was not *contemporary* with the Italian Renaissance : it came two centuries later.
crone 'krōn	withered old woman	The *crone* warming herself by the fire was once an attractive young woman.

decrepit di-'krep-ət	weakened by old age	Several *decrepit* inmates had to be carried to safety when the home for the aged was evacuated during the fire.
defunct di-'fən(k)t	dead ; deceased ; extinct	The political part is defunct.
hoary 'hór-ē	1. white or grey with age 2. ancient	Santa Claus is usually portrayed as an elderly, stout man with a *hoary* beard.
infantile 'in-fən-'tīl	of or like an infant or infancy ; childish	A child may revert to the *infantile* act of thumb-sucking when he feels insecure.
inveterate in-'vet-ə-ret	1. firmly established by age ; deeprooted 2. habitual	From their forefathers, Americans have inherited an *inverterate* dislike of tyranny.
juvenile 'jū-və-'nīl	1. of or for youth ; youthful 2. immature	Books for grade-school children are usually located in the *juvenile* section of the library.
longevity län-'jev-ət-ē	1. long life 2. length of life	Methuselah is renowned for his *longevity* ; according to the Bible, he lived for 969 years.
mature mə't(y)ú(c)r	1. full-grown ; ripe 2. carefully thought out	Through an excellent worker, Rashid was not appointed manager as he was only twenty-three ; the employer wanted a more *mature* person in that position.
nonage 'nān-ij	legal minority ; period before maturity	On his twenty-first birthday the heir assumed control of his estate from the trustees who had administered it during his *nonage*.
nonagenarian 'nō-nə-'je-'ner-ē-ən	person in his 90's (Note also octogenarian, person in his 80's, and septuagenarian, person in his 70's)	George Bernard Shaw, among his many other distinctions, was a *nonagenarian*, for he lived to be 94.

obsolescent 'ăb-sə-'les-ᵊnt	going out of use ; becoming obsolete	Our firm's machinery is *obsolescent* ; it will have to be replaced within the next two years if we are to meet competition.
obsolete 'äb-sə-'lēt	no longer in use ; out-of-date	The modern refrigerator has replaced the icebox, now *obsolete*.
patriarch 'pā-trē-'ärk	1. venerable old man 2. father and ruler of a family or tribe 3. founder	Practically all of the *patriarch's* children, grandchildren, and great-grandchildren attended the celebration of his eightieth birthday.
posthumous 'päs-chə-məs	1. published after the author's death 2. occurring after death	Only two of Emily Dickinson's poems were published before her death ; the rest were *posthumous*.
primeval prī-'mē-vəl	pertaining to the world's first ages ; primitive	From the exposed ock strata in the Grand Canyon, scientists have learned much about *primeval* life on this planet.
primordial prī-'mód-ē.əl	1. existing at the very beginning 2. elementary ; primary ; first in order	Man's *primordial* conflict with his environment has continued to the present day.
pristine 'pris-'tēn	in original, long-ago state ; uncorrupted	A diamond in its *pristine* state as it comes from the mine looks altogether different from the diamond in a lady s ring.
puberty 'pyú-bərt-ē	physical beginning of manhood or womanhood (at about age 14 for boys and 12 for girls)	Among the changes in boys at *puberty* are a deeping of the voice and the growth of hair on the face.
puerile 'pyú(-ə)r-əl	foolish for a grown person to say or do ; childish	Some seniors think it's fun to throw objects at passing cars, but I consider it *puerile*.

senile 'sēn-'īl	showing the weakness of age	Grandfather no longer has the energy he used to have. He often forgets things. He has become *senile.*
superannuated 'sū-pər-'an-yə-wāt-əd	retired on a pension ; too old for work	Man who at 60 are compelled to join the ranks of the *superanuated* may be more productive than younger employees.
venerable 'ven-ər-ə-bel	worthy of respect because of advanced age, religious association, or historical importance	At family reclections our *venerable* grandmother, now past 80, is accorded the greatest respect.
veteran 'vet-ə-rən	1. person experienced in some occupation, art, or profession 2. ex-member of the armed forces	In his bid for relection, the mayor, a *veteran* of twenty years in public service,cited his opponent's lack of experience.
yore 'yó(ə)r	(always preceded by *of*) long ago	In days of *yore* there was trial by combat ; today, we have trial by jury.

17. SOBRIETY—INTOXICATION

abstemious ab-'stē-mē-əs	sparing in eating and drinking ; temperate ; abstinent	Employers usually do not hire known alcoholics, preferring personnel who are abstemious their habits.
carousal kə-'raú-zel	jovial feast ; drinking party	While the enemy was celebrating Christmas Eve in a merry *carousal*, Washington and his troops, quite sober, crossed the Delaware and took them by surprise.
dipsomania 'dip-sə-'mā-nē-ə	abnormal, uncontrollable craving for alcohol ; alcoholism	An organization that has helped many persons to overcome *dipsomania* is Alcoholics Anonymous.

inebriated in-'ē-brē-'āt-əd	drunk ; intoxicated	Captain Billy Bones *inebirated* from drinking rum, terrified the other patrons of the Admiral Benbow Inn.
sober 'sō-bə(r)	1. not drunk ; temperature	He is a serious, *obere* person.
sot 'sät	person made foolish by excessive drinking ; drunkard	Don't ask a *sot* for directions ; consult someone whose mind is clear.
teetotaler 'tē-'tōt-°l-ə(r)	person who totally abstains from intoxicating beverages	Former dipsomaniacs who are now a *teetotaler* deserve admiration for their courage and will power.

18. SEA

bow 'baū (*ant*. **stern**)	forward part of a ship ; prow	A search from *bow* to stern before sailing disclosed that no stowa-ways were on board.
brine 'brīn	1. salty water 2. ocean ; sea ; the deep	*Brine* can be converted to drinking water, but at high cost.
doldrums 'dōl-drəmz	1. calm, windless part of the ocean near the equator 2. listlessness	Becalmed in the *doldrums*, the sailing vessel was "As idle as a painted ship/Upon a painted ocean."
flotsam 'flät-səm	wreckage of a ship or its cargo found floating on the sea ; driftage	*Flotsam* from the sunken freighter littered the sea for miles around.
jetsam 'jet-səm	goods cast overboard to lighten a ship in distress	*Jetsam* washed ashore indicated that frantic efforts had been made to lighten the ship's cargo.
jettison 'jet-ə-sən	1. throw (goods) overboard to lighten a ship or plane 2. discard	The pilot of the distressed plane *jettisoned* his surplus fuel before attempting an emergency landing.

leeward 'lē-wərd (*ant.* **windward**)	in the direction away from the wind	To get out of the wind we chose deck chairs on the *leeward* side of the ship.
marine mə-rēn	of the sea or shipping ; nautical ; maritime	*Marine* interests favour increased subsides to shipbuilders as a way of enlarging our merchant fleet.
starboard 'stär-bərd (*ant.* **port**)	right-hand side of a ship when you face the bow (forward)	When a ship follows a southerly course, sunrise is on the port and sunset on the *starboard* side.

19. CLEANLINESS—UNCLEANLINESS

carrion 'kar-ē-ən	decaying flesh of a carcass	Vultures fed for several days on the air-polluting carrion left by hunters.
contaminate kən-'tam-ə-'nāt	make impure by mixture ; pollute	Many of our rivers are being *contaminated* by sewage and industrial wastes..
dross 'dräs	1. waste ; refuse 2. scum on the surface of melting metals	When you revise your composition eliminate all meaningless expressions, repetitions, and similar *dross*.
immaculate im-'ak-yə-lət	spotless ; absolutely clean ; pure ; faultless	With some water, a cloth, and a little energy, a dirty windshield can be made *immaculate*.
offal 'ä-fəl	1. waste parts of a butchered animal 2. refuse ; garbage	Sea gulls hover about wharves where fish is sold, waiting to scoop up any *offal* cast into the water.
purge 'pərj	1. cleanse ; purify 2. rid of undesired element or person	If elected, the candidate vowed he would *purge* the country administration of corruption and inefficiency.
slattern 'slat-ərn	untidy, slovenly woman	A *slattern* is usually as care less about her housekeeping as her personal appearance.

sloven 'sləv-ən	person habitually untidy, dirty or careless in dress, habits, etc.	It is difficult for a person who is immaculate to share a room with a *sloven.*
sordid 'sórd-əd	filthy ; vile	As soon as the athlete received the bribe offer, he informed his coach of the *sordid* affair.
squalid 'skwäl-əd	filthy from neglect; dirty: degraded	The neglectful owner of the *squalid* tenements was ordered to have them cleaned at once on pain of fine and imprisonment.
sully 'səl-ē	tarnish ; besmirch ; defile	The celebrity felt that his name had been *sullied* by the publicity given to his son's arrest for speeding.

20. NEARNESS

adjacent ə-'jās-ᵊnt	lying near or next to ; bordering ; adjoining	Alaska is *adjacent* to northwestern Canada.
approximate ə'präk-sə-mət	nearly correct	The *approximate* length of a year is 365 days ; its exact length is 365 days, 5 hours, 48 minutes, and 46 seconds.
contiguous kən-'tig-yə-wəs	1. touching 2. near ; adjoining	England and France are not *continguous* ; they are separated by the English Channel.
environs in-'vī-rənz	1. districts surrounding a place 2. suburbs	Many of the city's former residents now live in its immediate *environs.*

21. REASONING

analogy ə-'nal-ə-jē	likeness in some respects between things otherwise different ; similarity ; comparison	An *anology* is frequently made between life and a candle, since each lasts a relatively short time and is capable of being snuffed out.

arbitrary 'är-bə-'trer-ē	proceeding from a whim or fancy ; capricious ; despotic	Salary increase should depend on an employee's record rather than on some official's *arbitrary* decision.
arbitrate 'är-bə-'trāt	decide a dispute, acting as *arbiter* (judge) ; submit a dispute to an arbiter	When the opposing claimants asked me to *arbitrate*, it was understood they would abide by my decision.
axiomatic 'ak-sē-ə-'mat-ik	self-evident ; universally accepted as true	A principle long considered *axiomatic* is being questioned by economists—that the Federal government must balance its annual budget.
bias 'bī-əs	1. opinion formed before there are grounds for it ; prejudice 2. predilection ; partially	Prospective jurors with a *bias* for or against the defendant were not picked for the jury.
bigoted 'big-ət-əd	intolerant ; narrow-minded	It is futile to argue with bigoted persons ; they hold stubbornly to their prejudices.
cogitate ,käj-ə-'tāt	think over ; consider with care ; ponder	Since the matter is important, I must have time to *cogitate* before announcing my decision.
criterion krī-'tir-ē-ən (*pl.* **criteria**)	standard ; rule or test for judging	Colleges usually follow these *criteria* in selecting their students : scholarship, character, and extracurricular record.
crux 'krəks	most important point ; essential part	Skip over the minor points and get to the *crux* of the matter.
deduce di-'d(y)üs	derive by reasoning ; infer	From the fact that the victim's wallet and jewelry were not taken, we *deduced* that robbery had not been a motive for the murder.

dilemma də-'lem-ə	situation requiring a choice between two equally bad alternatives ; predicament.	Trapped by the flames, the guests on the upper stories faced the *dilemma* of leaping or waiting for an uncertain rescue.
dogmatic dóg-'mat-ik	asserting opinions as if they were facts ; opinionated ; asserted without proof	If you keep saying the plan will not work without offering proof, you are being *dogmatic*.
eclectic e-'klet-ti-	choosing (ideas, methods, etc.) from various sources	In some matters I follow the progressives and in others the conservatives ; you may consider me *eclectic*.
fallacious fə-'lā-shəs	based on a *fallacy* (erroneous idea) ; misleading ; deceptive	For centuries men held the *fallacious* view that the sun revolves around the earth.
fallible 'fal-ə-bəl	liable to be mistaken	Umpires occasionally make mistakes ; like other human beings, they too are *fallible*.
heterodox 'het-ə-rə-'däs (*ant*. **orthodox**)	rejecting regularly accepted beliefs or doctrines; heretical	Political dissenters in dictatorships are often persecuted for their *heterodox* beliefs.
hypothetical 'hi-pə-'thet-i-kəl	supposed ; having the characteristics of a *hypothesis*, a supposition made as a basis for reasoning or research. (If supported by considerable evidence, a hypothesis becomes a *theory*, and eventually, if no exceptions are found, a *law*.)	The detective investigated each employee because of a *hypothetical* notion that the robber had received "inside" information.
illusion il-'ú-zhən	misleading appearance ; false impression ; misconception	Barbara had thought that no college student could be dishonest, but the theft of her textbooks shattered that *illusion*.

indubitable in-'d(v)ú-bət-ə-bəl	certain ; incontrovertible ; indisputable	The defendan'ts confession, added to the witness's testimony, makes his guilt *indubitable*.
paradoxical 'per-ə-'däk-si-kəl	having the characteristics of a *paradox* (a self-contradictory statement which may nevertheless be true).	It is *paradoxical* but true that a teacher may be taught by his pupils.
plausible pló-ze-bəl	superficially true or reasonable ; apparently trustworthy	To people of ancient times the notion that the earth is flat seemed *plausible*.
preposterous pri-'päs-t(c) rəs	senseless ; absurd ; irrational	The choice of Stella for the leading role is *preposterous* ; she cant't act.
rational 'rash-ə-n°l	1. able to think clearly ; intellligent ; sensible 2. based on reason	Man is *rational* ; animals have little power of reason.
rationalize rash-ə-n°l-'ìz	devise excuses for one's actions, desires, failures, etc.	The fox in the fable *rationalized* his failure to get at the grapes by saying that they were sour.

22. IMPORTANCE—UNIMPORTANCE

grave 'grāv	deserving serious attention ; weightly momentous	The President summoned his cabinet into emergency session on receipt of the *grave* news.
nugatory 'n(y)ū-gə-tòrē	trifling ; worthless ; useless	My last minute cramming was *nugatory* ; at the examination, I didn't remember a thing.
paltry 'pél-trē	practically worthless : trashy ; piddling ; petty	I complain not because of the *paltry* few pennies I was overcharged but because of the principle involved.
paramount 'par-ə-'maúnt	chief; above others; supreme	A mother's *paramount* concern is her children's welfare.

relevant 'rel-ə-vənt	bearing upon the matter in hand ; pertinent	The prosecutor objected that the witness' testimony had nothing to do with the case, but the judge ruled that it was *relevant.*

23. MODESTY

coy 'kói	pretending to be shy	He shyness was just a pretense ; she was being *coy.*
demure di-'myú(ɔ)r	1. falsely modest or serious ; copy 2. grave ; prim	The girls giggled behind the teacher's back, but as soon as he turned around they looked *demure.*
diffident 'dif-əd-ent	lacking self-confidence ; unduly timid ; shy	Why is it that students who should be the most confident about passing are usually the most *diffident.*
modest 'mäd-əst	1. not thinking too highly of one's merits ; unpretentious ; humble 2. decent	He got the highest mark in the test, but he is too *modest* to mention it.
staid 'stād	of settled, quiet disposition ; sedate	The boy wanted to get away from his *staid* elders to rejoin his exciting companions.

24. VANITY

brazen 'brāz-°n	1. shameless ; impudent 2. made of brass or bronze 3. harsh-sounding	Two persons in the audience were smoking in *brazen* defiance of the "No Smoking" sign.
egoism 'ē-gə-'wiz-əm	conceit ; selfishness	By assuming full credit for our committee's hard work, the chairman has disclosed his *egoism.*
ostentatious 'äs-tən-'tā-shəs	done to impress others ; showy ; pretentious	Parked next to our staid family car was an *ostentatious* red convertible.

overweening 'ūvə(r)-'wē-nin	thinking too highly of oneself ; arrogant ; presumptuous	After his initial victories, the *overweening* pugilist boasted that he was invincible.
pert 'pərt	too free in speech or action ; bold ; saucy; impertinent	When the principal asked Mariam to apologize, she replied with a *pert* "Never !"
vain 'vān	1. conceited ; excessively proud 2. empty ; worthless	Oscar boasts about his marks to everyone, even strangers. I have never seen such a *vain* person.
vainglorious vān-'glór-ē-əs	excessively proud or boastful ; elated by vanity	*Vainglorious* Ozymandias had these words inscribed on the pedestal of his statue, now shattered : "Look on my works, ye Mighty, and despair !"

25. ART & LITERATURE

avant-garde 'äv-'ān-'gärd	experimentalists or innovators in any art	Walt Whitman was no conservative ; his daring innovations in poetry place him in the *avantgarde* of nineteenth-century writers.
bas-relief 'bä-ri-'lēf	carving or sculpture in which the figures project only slightly from the background	The ancient Greek Parthenon is famous for its beautiful sculpture in *bas-relief.*
baton 'ba-'tän	stick with which a conductor beats time for an orchestra or band	A downbeat is the down ward strake of the conductor's *baton*, denoting the principally ascented note of a measure.
chef d'oeuvre shā-'dəvr°	masterpiece in art, literature, etc.	Many connoisseurs regard HAMLET as Shakespeare's *chef d'oeuvre.*
denouement 'dā-nū-'mäⁿ	1. solution ("untying") of the plot in a play, story, or complex situation 2. outcome ; end	In the *denouement* of GREAT EXPECTATIONS, we learn that Pip's secret benefactor is the runaway convict whom Pip had once helped.

encore 'än-ˈkó(ə)r	repetition of a performance (or the renditional selection) in response to the demand from an audience	In appreciation of the enthusiastic applause, the vocalist sang an *encore*.
genre 'zhän-rə	1. kind ; sort ; category 2. style of painting depicting scenes from everyday life	The literery *genre* to which Poe contributed most is the short story.
musicale 'myú-zi-'kal	social gathering, with music as the featured entertainment	At last night's *musicale* in my cousin's house, we were entertained by a stirring quartet.
palette 'pal-ət	thin board (with a thumb hole at one end) on which an artist lays and mixes colours.	After a few canvas strokes, the artist reapplies his brush to his *palette* for more paint.
repertoire 'rep-ə-(r)-'twär	of plays, operas, roles, compositions, etc. that a company or performer is prepared to perform	The guitarist apologized for not being able to play the requested number, explaining that it was not in his *repertoire*.
vignette vin-'yet	short viewed description ; a literary sketch	James Joyce's DUBLINERS offers some unforgettable *vignettes* of life in Dublin at the turn of the century.

26. SITUATIONS

impasse 'im-'pas	1. deadlock ; predicament affording no escape 2. impassable road	The foreman reported that the jury could deliberate no further, as they had reached an *impasse*.
liaison 'lē-ə'zän	1. bond ; linking up 2. coordination of activities	By joining the alumni association, graduates can maintain their *liaison* with the school.
melange mā-'läⁿzh	mixture ; medley ; potpourri	Our last amateur show was a *melange* of dramatic skits, acrobatics, ballet, popular tunes, and classical music.

mirage mə-'räzh	optical illusion	The sheet of water we thought we saw on the road ahead turned out to be only a *mirage*.
bete noire 'bät-no-'wär	object or person dreaded ; bugbear	She enjoyed all her subjects except mathematics, her *bete noire*.
carte blanche 'kårt-'blänsh	full descretionary power ; freedom to use one's own judgment	The employer gave his secretary *carte blanche* in managing the routine affairs of the office.
cause celebre 'kōz-sā-'lebrᵒ	famous case in law that arouses considerable interest ;an incident or situation attracting much attention.	The trial of John Peter Zenger, a *cause celebre* in the eighteenth century, helped to establish freedom of the press in America.
cul-de-sac 'kəl-di-'sak	bind alley	Painting proved to be a *cul-de-sac* for as he had no real talent.
debacle di-'bäk-əl	collapse ; overthrow ; rout	The *debacle* at Waterloo signaled the end of Napoleon's power.
fait accompli 'fā-ta-kōn-plē	thing accomplished and presumably irrevocable	Since Mother couldn't decide whether or not to buy the dress for me, I planned to buy it myself and present her with a *fait accompli*.
faux pas (') fō-'pä	misstep or blunder in conduct, manners, speech, etc.	However, it turned out to be a *faux pas*, as Mother made me return the dress.

27. CONVERSATION & WRITING

adieu ə-'d(y)ü	good-by farewell	On commencement day we shall bid *adieu* to our alma mater.
au revoir 'ōr-əv-'wår	good-by till we meet again	Since I hope to see you again, I'll say *au revoir* rather than adieu.
billet-doux 'bilē-'dü	love letter	A timely *billet-doux* can patch up a lovers' quarrel.

bon mot bõ^{n}- mō	clever saying ; witty remark	The jester Yorick often set the table a-roaring with a well-placed *bon mot*.
brochure brō-'shō(ə)r	pamphlet ; treatise	This helpful *brochure* explains social security benefits.
canard kə-'närd	false rumour; absurd story ; hoax	It took a public appearance by the monarch to silence the *canard* that he had been assassinated.
cliche' klē-'shā	trite or worn-out expression	Two *cliches* that we can easily do without are : "first and foremost" and "last but not least."
entre nous 'ān-trə-'nü	between us ; confidentially	The juniors expect to win, but, *entre nous*, their chances are not too good.
mot juste mō-zhuēst	the exactly right word	To improve your writing, try to find the *mot juste* for each idea and avoid clichés.

23

Quotations and Proverbs

"It is only liquid currents of thought that move men and the world."
Wendell Phillips

You should learn by heart a large number of quotations that can be put to a large number of purposes. These quotation should be brief and brilliant, easy to remember and easier still to use. A small list of quotations is given here by way of example :-

"A"

Anvil : "In this world a man must either be an anvil or a hammer." Long fellow.

Adversity : "Prosperity is no just scale ; adversity is the only balance to weigh friends." Proverb

Advice : "Never trust the advice of a man in difficulties.' Aesop

Advice : "Advice is seldom welcome ; those who need it most like it least." Johnson

Anarchy : "Anarchy is hatred of human authority, atheism of divine authority—two sides of the same whole." Macphetson

Anger : "Anger makes dull men witty, but it keeps them poor." Bacon

Authority : "Authority forgets a dying king." Tennyson

Authority : "Through authority be stubborn bear, yet he is oft led by the nose with gold.'' Shakespeare

Art : "Art hath an enemy called ignorance." Ben Johnson

Assassination: "Assassination has never changed the history of the world. Disraeli

Able-Man : "Behind an able man, there are always able men." Chinese Proverb

Abilities : "As we advance in life, we learn the limits of our abilities." Channing

Actions : "The actions of men are the best interpreters of their thoughts." Locke

"B"

Blasphemy : "There is but one blasphemy, and that is injustice." Augersoll

Beauty : "Beauty is truth's smile." Keats

Business : "That which is everbody's business is nobody's business." Izaak Walton

Business : "Business is like oil ; it won't mix with anything but business." J. Graham

Bigotry : "Bigotry murders religion to frighten fool with her ghost." Colton

"C"

Content : "Let us draw upon content for the deficiencies of fortune." Oliver Goldsmith

Custom : "The despotism of custom is everywhere the standing hinderance to human advancement." J.S. Mill

Comparison : "Comparisons are slippery." Shakespeare

Chance : "Chance makes our parents, but choice makes our friends." Neitzsche

Caution : "Caution is the eldest child of wisdom." Victor Hugo

Chance : "Chance never helps those who do not help themselves." Sophocles

Character : "Character is not cut in marble ; it is not something solid and unalterable. It is something living and changing." George Eliot

Conscience : "There is no pillow so soft as a clear conscience." French Proverb

Courage : "Often the test of courage is not to die but to live." Wilde

Chance : "Chance is perhaps the pseudonym of God when he does not want to sign." Anatole France.

Circums-tances : "Men are the sport of circumstances, when the circumstances seem the sport of men."
Byron

Confidence : "Skill and confidence are an unconquered army."
George Herbert

Conscience : "Conscience is God's presence in man."
Swedenborg.

Courtesy : "Life is never so short, but there is always time for courtesy."
Emerson

Critic : "The good critic is he who narrates the adventure of his soul among masterpieces."
Anatole France

Custom : "Custom does make dotards of us all."
Carlyle.

Costum : "Costum is often only the antiquity of error.
Cyprian.

Cynic : 'Cynic is the man who knows the price of everything and the value of nothing."
Oscar Wild.

Change : "Change your pleasures, but do not change your friends."
Voltaire.

Character : "Character is perfectly educated will.
Novalis.

Civilization : Civilization is a progress form an indefinite, incoherent homogenity towards a definite, coherent hetergenity."
S. Bragg.

Common sense : "Commonsense is instinct, and enough of it is genius."
H.W. Shaw.

Courtesy : "The small courtesies sweeten life ; the greater, ennoble it."
Bovee

Charm : "Charm strikes the sight but merit wins the soul."
Pope

"D"

Destiny : "No man can be wiser than destiny."
Tennyson

Dignity : "Through indignity people rise to dignities."
Bacon

Deluded : "The worst deluded are the self-deluded."
Bovee

Despair : "What we call despair is often only the painful eagerness of unfed hope". George Eliot.

Devil : "The devil can cite scriptures for his purpose." - Shakespeare.

Doctrine : "Pure doctrine always bears fruit in pure benefits." Emerson

Disgrace : "What is natural is never disgraceful." Euripides

Dance : "Those move easiest, who have learned to dance." Pope

Discretion : "Let your discretion be your tutor." Shakespeare

"E"

Education ; "Education consists in the cultivation of instints, not in their suppression." Russell

Experience : "One thorn of experience is worth a whole wilderness of warning." Lowell

Education : "Education is discipline for the adventures of life." Whitehead

Evil : "Evil often triumphs, but never conquers. Joseph Roux

Expert : "An expert is one who knows more and more about less and less." N.M.Butler

"F"

Facts : "Facts are stubborn thing." Smollett

Fashion : "Fashion is something barbarous for it produces innovation without reason and imitation without benefit." G. Santayana

Freedom : "Freedom is the supreme good, for, without it, personality is impossible." Russell

Folly : "The folly of one man is the fortune of another." Bacon

Faith : Faith is the force of life." Tolstoy

Fanaticism : Fanaticism is the false fire of an overheated mind." Cowper

Favours : "When the people's feelings have got a deadly wound, they cannot be cured with favours." George Eliot.

Fortune : "Fortune favours the bold." Virgil

Fear : "Fear follows crime and is its punishment." Voltaire

Frugality : "By sowing frugality, we reap liberty, a golden harvest." Agesilasus

Fashion : "Fashion is the science of apperances, and it inspires one with the desire to seem rather than to be." Chapin

Flirtation : "Flirtation——Attention without intention." Flower Hood

Fool : "Fools rush in where angel fear to tread." Pope

"G"

Generosity : "Justice without generosity, may easily become Shylock's justice." Leigh Hunt

Good : "We can do more good by being good, than in any other way." Rowland Hill

Good : "Be not merely good ; be good for something." Thoreau

Great Lives : Great lives never go out, they go on." Cicero

Giant . "Even giants have the feet of clay." Anonymous

Great Spirits : "Great spirits never with their bodies die." Herrich

"H"

Hypocricy . "The repentance of a hypocrite is itself hypocracy." Hazlitt

Honour : "Honour sinks where commerce long prevails." Oliver Goldsmith

History : "History is the distillation of rumours." Carlyle

Human body : "If anything is sacred, the human body is sacred." Whiteman.

Horse : "You may lead a horse to water, but you cannot make him drink." English Proverb

Human life : "Human life begins on the fair side of despair." Jean Paul Sartre

History : "The prophets of spirit make history just by standing outside history." W.H. Davies

History : "Man's history is waiting in patience for the triumph of the insulted man." Tagore

Hypocrite : "No man is a hypocrite in his pleasure." Johnson

Hopes : "We promise according to our hopes, and perform according to our fears." H.H. Munro

Hero : "One cannot be always a hero, but one can always be a man." Goethe

Habits : "Habits are first cowebs, then cables." Spanish Proverb

Hope : "Hope for the best, but prepare for the worst." English Proverb

"I"

Idealism : "Human idealism crumbles before aggressive reality." Montaigne

Institution : "An institution is the lengthened shadow of one man." Emerson

Ideas : "Old ideas are prejudices, and the new ones caprices. Sterne

Imitation : "No man was ever great by imitation." Johnson

Invincible : I may be a despicable person, but when truth speaks through me, I am invincible." Heywood Brown

"J"

Justice : "Justice must tame when mercy cannot win." Halifax

Joke : "My way of joking is to tell the truth ; it is the funniest joke in the world." G.B. Shaw

Justice : "But there are occasions when it happens that justice produce mischief." Euripides

"K"

Kings : "Kings will be tyrants from policy, while subjects are rebels from principle." Edmund Burk

Knowledge : "Knowledge is the antidote to fear." Emerson

"L"

Life : "Life is the continuous adjustment of internal relations to external relations."
Herbert Spencer

Life : "The business of life is a scramble for unmerited precedence." Hazlitt

Luck : "Shallow men believe in luck and circumstances. Strong men believe in cause and effect." Emerson

Life : "Life is the art of drawing sufficient conclusions from insufficient premises."
Samuel Butler

Liberty : "Liberty without obedience is confusion, obedience without liberty is slavery."
William Penn

Laughter : "We must laugh at man to avoid crying for him." Napoleon

Laws : "Men makes laws ; women make manners."
Barrie

Laughter : "He laughs best who laughs last."
Proverb

Laws : "Good laws are produced by bad customs."
Macrobius

Life : "Life is not a spectacle of feast ; it is a predicament." Santayana

Luxury : "On the soft beds of luxury most kingdoms have expired.,' Voltaire

Laws : 'Lawless are they that make their wills their laws." Shakespeare

Lion : "Even the lion has to defend himself against flies." German Proverb

"M"

Might : "A handful of might is better than a bagful of rights."

Morality : "Morality must be founded not on theology but on sociology——the changing needs of society."

Music : "Without music, life would be a mistake."
Nietzsche

Marriage : "Marriage is the romance in which the hero dies in the first chapter." French

Money : "Money is a good servant but a]bad master." Bacon

Man : "Man is the measure of all thing." Protagoras

Money : "Put not your trust in money, but put your money in trust." O.W. Halmes

Money : "When money speaks, truth is silent." Russian Proverb

Models : "Children have more need of models than of critics." Joubert.

Moral progression : "The moral progression of a people cannot begin till they are independent. Martineau

"N"

Necessity : "Necessity is the argument of tyrants ; it is the creed of slaves." Lamb

Navigators : "The winds and waves are always on the side of the ablest navigators." Edward Gibbon.

Nickname : "A nickname is the heaviest stone the devil can throw at man." Anonymous

"Necessity does the work of courage." George Eliot.

"O"

Opinion : "New opinions are always suspected, and usually opposed, without any other reason, but because they are not already common." Locke

Originality : "Originality is nothing but judicious imitation." Voltaire.

Obstinate Man : "An obstinate man does not hold opinions, but they hold him." Pope

"P"

Peace : "The real and lasting victories are those of peace, and not of war." Emerson.

Praise : "It is easy to flatter ; it is harder to praise." Lytton.

Pure hand : "A pure hand needs no glove to cover it." Hawthorne

Plenty : "Plenty, as well as want, can separate friends." Cowley.

Principles : "Important principles must be flexible." Lincoln

Prosperity : "Prosperity is not without many fears and distastes ; and adversity is not without comforts and hopes." Francis Bacon

Prejudice : "I am prejudiced in favour of him who, without imprudence, can ask boldly." Lavater

Pretension : "A man is at his worst when he pretends to be good." Syrus

Philosophy : "Philosophy triumphs easily over ills past and ills to come ; present ills triumphs over philosophy." Thomas Fuller

Prejudice : "Prejudice is the child of ignorance." Hazlitt.

Progress : "Progress is a lame woman. It can only come hopping." Blake

Pardon : "Pardon others often, thyself never." Publius Syrus

Proverb : "Proverb are short sentences drawn from long experiences." Cervantes

Patriot : "No man can be a patriot on an empty stomach." W.C. Braun

"R"

Remedy : "It is easy to propose impossible remedies." Acheson

Religion : "We have just enough religion to make us hate, but not enough to make us love one another." Swift

Remorse : "Remorse is the echo of a lost virtue." Bulwer.

Religion : "There is only one religion, though there are a hundred versions of it." G.B. Shaw.

"S"

Sting : "The bee that has honey in her mouth, has a sting in her tail." Lyle

Superstition : "Superstition is the religion of feeble minds.
Burke

Style : "The florid style is a spangled veil to conceal the want of ideas." Hazlitt

Statues : "We built statues of snow and weep to see them melt." Sir Walter Scott.

Summits : "Man can climb to the highest summits, but he cannot dwell there long." G.B. Shaw

Stumbling : It is disgraceful to stumble twice against the same stone." Greek Proverb.

Safety : "Early and provident ear is the mother of safety." Burke

Society : "The great hope of society is individual character." Ganning

Superiority : "The superiority of some men is merely local ; they are great because their associates are little." Johnson

Success : "The secret of success is constancy to purpose." Disraeli

Straight line : "A straight line is shortest in morale as well as in geometry." Robert Frost

Sincerity : "A little sincerity is a dangrous thing and a great deal of it absolutely fatal." Oscar Wilde

Stiff opinion : "Stiff in opinion, always in the wrong." Dryden

Sorrow : "Sorrow is the price of thought." Shelley

"T"

Truth : "A truth that is told with a bad intent beats all the lies you can invent. William Blake

Truth : "Truth is communicated to men only by deeds of truth." Tolstoy

Tyranny : "Where laws end, tyranny begins." Pitt

Trouble : "Never meet trouble half-way." W. Jay

Talent : "Talent is nurtured in solitude ; character is formed in the stormy billows of the world." Goethe

"V"

Vanity : "Vanity makes men ridiculous, pride odious and ambition terrible." Steele

"W"

Warrior	: "Great warriors, like great earthquakes, are principally remembered for the mischief they have done." Bovee
Will	: People do not lack strength, they lack will." Victor Hugo
Wise-man	: "A wise-man knows every-thing, a shrewd one, everybody." Landor
Wise-man	: "A wise-man does not trust all his eggs to one basket." Cervantes.
Wisdom	: "Much of the wisdom of one age is folly of the next." C. Simmons
Writings	: "The writing of the wise are the only riches our posterity cannot squander." Laudar
Waterloo	: "Everyman meets his waterloo at last." Anonymous
Worth	: "What-ever is worth doing at all is worth doing well." Chesterfield.

24

Dialogue Writing

A dialogue literally means "talk between two persons." Dialogue writing is a useful form of composition. Plays are written in the form of conversation taking place between the various characters ; action of the play as well as characterisation is unfolded through the dialogues. In long novels or stories, there are lively pieces of dialogue which add considerably to the interest of the story.

Dialogue is an exact representation of life. A good piece of dialogue reflects the naturalness, freshness and liveliness of life. It should give a real picture of men and women ; how they talk and how they express their opinions on matters of everyday life in the *current language employed by the native speakers.* It should not be something bookish, pedantic, or stiff and monotonous. There should be a natural flow of ideas and a clash of opinions. The language used by the speakers should be current coin, colloquial speech of the educated classes ; neither bookish nor too much of slang.

For this matter there is an imperative need for the Pakistani readers or young students to read good dialogues. They have the disadvantage of having read bookish English which is different from the colloquial speech of the people who speak it as a living language in their homes and in the market places. Even dialogues in the books of old writers are not current English. Shakespeare's plays are finest pieces of dramatic art but their language has now become old and obsolete. Even the dialogues in the plays and novels of the writers of the last century do not have that colloquial flavour as is to be found in the works of modern writers. The plays of Sheridan and the novels of Dickens do not give us the language of today as we can find in the writings of John Galsworthy, Bernard Shaw and H.G. Wells.

Qualities of A Good Dialogue

A piece of dialogue should be true to life. The characters should be conceived in their true prospective, and should live and move and have their being as men and women found in actual life. A boy of fifteen should not speak like a philosopher of fifty, nor should an educated, cultured man talk like an factory worker. Hence, the writer of a dialogue should think out what sort of characters are going to take part in that piece and what are their typical thoughts. These characters should not only be true to their class (*i.e.* express their thoughts as men of that particular class of society do) but they should also have their individual qualities. In life we find one person is serious and reflective, another witty and humorous, and so on. The characters in the dialogue should show their eccentricities (their special whims and moods) as we find in the people around us.

Another important point that the dialogue should be *conversational*, *i.e.*, the language used should not consist of learned words, quaint idioms and ornamental phrases. A few words of slang and brief expressions are not barred, *e.g.*, "It is'nt, I have'nt, you should'nt, we won't, I'm, I've," etc., are brief colloquial expression which are quite natural in speech.

Liveliness is another quality of a good dialogue. The speech of each one of the speakers should not be too long ; it should be either very short or of moderate length. If one speaker goes on giving a number of reasons and then the other begins to refuse his arguments one by one, it would read like an academic discussion between two philosopher or the pleading of a case by two lawyers. The argument should pass freely like a shuttle-cock. What happens in real life is that we are impatient to hear even one full argument ; we interrupt our opponent and cut short his speech. Hence, there should be a brisk and lively speech going on and not dull and monotonous reasons being given.

Sometimes digressions and side-issues add to the interest. For example, if two friends are discussing the weather, their talk cannot remain interesting for long unless they introduce some side-issues (or things said by-the-way).

Finally, there should be a *human interest* in the dialogue. If we bring out the character of every speaker who takes part in a dialogue, the dialogue is bound to be interesting. Men and women should not be just puppets or lifeless

objects, but they should appear to be living human beings with their personal oddities, likes and dislikes, and so on.

Some Practical Hints on Dialogue—Writing :

Of course, good dialogues cannot be written by just learning rules, but it helps to know what things should be borne in mind to make dialogues fresh and lively. The following points would be found helpful :—

1. Write-short and crisp sentences. Avoid long drawn out sentences and involved constructions.

2. Interruptions are quite common in conversation. So if you make an occasional use of slang in Dialogue, you will make it more natural.

3. In actual conversation a speaker often answers a question by putting a question in turn. In this way a dialogue can be made more lively and interesting. For example, if Hamid were asking Jamil the following question, the reply in a question form would be quite interesting :

Hamid : What would you do if your clothes catch fire ?

Jamil : I should like to know what would *you* do ?

4. You will add to the variety of the conversation by answering the speaker's question in words quite different from those used by the questioner, For example,

Rauf : Who has divulged the secret ?

Rizwan : I think Saeed is in the habit of carrying tales.

5. Make the conversation as brisk and rapid as possible without making it unnecessarily jerky.

6. Make use of such abbreviated words as *can't*, *shan't*, *won't*, *I'm*, *I'll*, *I've*, etc. Introduce colloquial expressions like *bye-bye*, *cheerio*, *O.K.*, etc.

7. Witty remarks, humour, and play on words, if used at all, should be used in moderation.

8. Avoid using too many interjections and exclamations.

9. The words put in the mouth of a speaker should correspond with his age and the class of persons to which he belongs.

1. A Dialogue between a father and son on the choice of a profession

Father : Well done Rauf! You have secured a top first division in your secondary examination and your mother is preparing to give a grand tea to your uncles and aunties. How about inviting some of your friends ?

Rauf : Yes daddy, I must invite Saeed, and Shamim and—and —Niaz. They are all so nice chums.

Father : Now Rauf, it is time to think what are you going to do next. Of course, it goes without saying that you will have college education for some years before you think of taking up any profession. So, which college ?

Rauf : If you ask my choice father, I would say Govt. College, Lahore, and I would take Arts subjects.

Father : Arts subjects ? Are you serious Rauf ?

Rauf : Yes, daddy. I know I can do well in science as well, but I think there are equally good chances in life or even better, for those who qualify w'th Arts subjects.

Father : Rauf, you are talking of things as they were a generation ago, This is the age of science and technology and there will be great avenues in the future for those who are equipped with scientific knowledge.

Rauf : Now let us examine father, how things stand. After taking my F.Sc. with say the Pre-Engineering Group I can get admission in an Engineering College. My choice would then be limited to one profession only. But with an Arts degree I have the whole world before me.

Father : But then engineering degree would be the safest and the surest passport for a decent job.

Rauf : That is true, but I am aspiring to something still higher. I can sit for the competitive examinations, and if I am selected, I shall be better off than an engineer.

Father : But if you miss it, you would be either driven to a clerical job or pursue your studies further to qualify for a teaching post. The later, of course, is a noble profession but it is poorly paid all the world over. Imagine you are taking a risk.

Rauf : But father, life offers great things to those who take risks. Is it not well said. Nothing venture, nothing have ? And then besides, it will be a work according to my tastes. Study of Arts subjects is something enjoyable but the hard work in science appears to be dull and dry to my mind.

Father : Ah ! I understand you want to follow the primrose path. Have'nt you heard that life if not a bed of roses ? Only those who work hard get handsome rewards.

Rauf : No father, you misunderstand me, I do not want to shirk hard work. On the contrary, I'll work harder than any science student would. Whereas I shall have the high ideal of a competitive examination before me, my friends in science subjects would be content to secure a low first division.

Father : Well, I do not quite agree with you, but go on.

Rauf : There is another advantage in pursuing an Arts course —one gets liberal education. We acquire culture through the study of subjects like History, Philosophy, Psychology and languages.

Father : Well, I do not want to compel you against your wishes, but the phrases like culture, sweetness and light do not appeal to my practical mind. I see a grim struggle for existence in this Atomic Age and nations or individuals who lag behind in the scientific know—how will be just the same as the unskilled labourers eking out a miserable living. All right ! I am going to my office. In the meantime bye-bye.

Rauf : Bye-bye daddy.

2. Between Two Friends on Examinations.

Zafar : Hullo Jamil, you are still going about with a book in hand ? Don't make life so dull an affair.

Jamil : Hullo Zaar, loitering about as usual ! You are a jolly fellow. You never have any worry for the examinations.

Zafar : Examinations ! They are a nonsense device invented by somebody who took pleasure in giving pain to others.

Jamil : Zafar, if everybody were of your way of thinking, there would be no method of distinguishing between a horse and an ass. After all, there should be a test to find out as to who has been working and who has been idling away his time.

Zafar : Jamil, do you honestly believe that examinations are a real test of ability. I positively say that they are not. They are designed to find out what you do not know, whereas a good examination system should aim at assessing how much you know.

Jamil : I do not deny that there are senseless examiners or paper-settlers, but on the whole, they give you a fair chance to show your worth. Usually you have a choice of questions and if you cannot attempt just a few to secure pass marks, it is you who are to blame.

Zafar : But then there is a great element of chance in the examinations. There is the proverbial situation of a cross type of examiner who has quarrelled with his wife, as they say. Your fate depends upon the mood of the examiner. Apart from this ridiculous situation, suppose a person has worked very hard all through the year and he falls ill near the examination. Poor fellow cannot revise what he has been working at for the whole year. He may just secure a third class, while another lucky fool who has been mugged up the right sort of things required in the examination may secure a first class.

Jamil : I admit that this was a great bug bear of the old examination system. But we are now looking forward to the reformed system wherein premium is neither put on mugging nor on working towards the end of the year. Now we are going to have papers which will test your intelligence and power of thinking rather than cram work. Also, in the new scheme suggested by the Education Commission's Report 25 per cent of the marks will be awarded for your regular class work.

Zafar : But you cannot completely eliminate the subjective element in the making system. One examiner may award 30 per cent marks for an answer and another may award as high as 60 per cent for the same answer. Evidently; the fate of the poor helpless examined is made or marred by such an irrational system.

Jamil : Of course, there are bound to be slight variations from person to person. You cannot altogether do away with what is called the personal equation. But as the examination system is scientifically reformed, we shall not have such wide variations as you mention. There are now objective tests in vogue, you have only to say 'yes' or 'no' in answer to most of the questions.

Zafar : Oh I see ! that can be a bigger gamble than ever it was. You can blindly go on putting 'Yes' and 'No' alternatively and secure 50 per cent.

Jamil : Or may be zero per cent. It may so happen that all your 'ayes' and 'nays' may be wrongly placed.

Zafar : For that reason, it may be even 100 per cent, becåuse just by chance it may so happen that they are all rightly placed.

Jamil : Well, it is not so easy. There are checks and counter checks in that system. However, we have wandered far away from the main problem which we were discussing, namely, is there any good in having examinations. I would concede that examinations are an evil but they necessary evil. They are an index to the outside world of your standard of work. For the purposes of admissions, for filling up posts, and a hundred other objects, examinations are the only guiding principle.

Zafar : Well, you are a clever fellow who can justify everything. I can argue with you no more. I'm feeling hungry. Let's go home. Cheerio !

Jamil : Cheerio old boy !

3. Between Two Friends on Pakistani Games *versus* European Games

Hashim : Hullo Aslam, you are perspiring from head to foot. Have you been running a race with somebody ?

Aslam : No, I have just played a brisk game of *kabaddi*, and our side won the game.

Hashim : Aslam, I somehow do not like these Pakistani games. They are not so decent and well-organised as the Europeon games like hockey, football, cricket etc.

Imagine how well-dressed players come out in their uniforms to play the match.

Aslam : I know you like all foreign things. This is bad. Look to the merits of your own things. Dress and uniform is a minor matter. There is nothing to stop us from ,getting our teams in *kabbadi* or *gatka* in bright and gay uniforms. But took how inexpensive those games are. You require very expensive equipment for games like tennis and cricket, etc. The poor men in our villages can start our Pakistani games without spending a penny on the equipment and derive a lot of fun and amusement by playing these games. Also, they get as much exercise as you do in hockey and football.

Hashim : I do not believe in remaining static and unprogressive. Create the demand and there will automatically be a supply for it. The moment people start using some sort of equipment, the industries will grow up to fulfil that demand. We use the same old plough in agriculture as men in the Iron age used and have made no progress on it. Now that our young men have started playing cricket, hockey, and football, etc., we can see the growth and expension of Sialkot industries. They are not only supplying the sports gear for the needs of our own country but they are now in a position to export good quality material to many countries of the world.

Aslam : But why should we unnecessarily make use of equipment when we can do without it ?

Hashim: Apart from the question of equipment there is another strong reason why I prefer the European games—they teach you the lesson of team spirit and subject you to a wonderful kind of discipline A selfish player who plays to make his own name would soon find himself out of the team. The players must play for their team and not for the display of their own qualities. For example, the captain of the cricket team may order Hanif not to aim at making a century but hit rashly and pull up the score because the time limit compels them to adopt that tactic.

Aslam : But who says that the players in Pakistani games do not learn to develop a sense of team spirit. Every player in *kababdi* or *gatka* or *guli danda* plays for the good of the team and not for himself.

Hashim: No, but these games are not so organised that the word of the captain is the law to the players. In games like cricket, hockey and football the players learn the lesson of obedience and discipline in a much better way than the players in our country games. I think with a little organisation these games can be improved upon.

Aslam : Well, there is much to be said on both sides. How did your college Hockey team fare in the University matches ?

Hashim : Unfortunately we missed a few points and we are runners-up this time, otherwise we would have won the trophy.

Aslam : All right ! Wish you a good day.

Hashim : Good day, my dear friend.

4. Between two friends on Physical Exercise versus Intellectual Work

Zia : Hullo Muzzamil you are becoming so thin and lean day by day that I wonder you may not disappear in the air.

Muzzamil : And you are growing so fat like a pumpkin that I wonder you may not blow out and burst. Would you tell me what have you been eating these days ?

Zia : It does not so much matter what you eat but how much exercise you take to digest your food. Of course, you must take nourishing food, but if you sit at your desk from dawn to dusk, all that food goes waste.

Muzzamil : I do not deny that we must take exercise to build our bodies but I see no sense in people like you who believe in the cult of the body. You are all the time eating, drinking, and taking exercise, as if there were nothing else in the world to do. Have you not heard the noble ancient saying : Eat to live and not live to eat.

Zia : Muzzamil, you do not realize the importance of health and physical force. In every period of history and in every walk of life the golden rule that has worked successfully is : Might is right. If you

have the force to back up your opinions, nobody will raise a finger against you. But if you do not possess physical force, nobody will care a fig for your noble and saintly views.

Muzzamil : But my dear friend, you are living in a fool's paradise. The times have altogether changed. Physical force is no longer the deciding factor. It is the intelligence of man that has conquerred everything. Men like me whom you laugh at are working from dawn to dusk in the laboratories to prepare deadly weapons like the Atom bomb and the Hydrogen bomb to destroy millions of Zabiscos like you.

Zia : What a shame ! There can be nothing meaner than perfecting weapons of mass destruction. You people are misusing a great blessing of God. You were blessed with intelligence to serve mankind but you are hitting at the very roots of human existence.

Muzzamil : That was only one side of the miracles of intellectual work the other side is the comforts provided to you by scientific inventions. Your men of physical force plodded patiently for months together to cover a distance of a few hundred miles, but now we have placed at your disposal the most speedy means of travel like the motor car, the railway train and the aeroplane. etc.

Zia : That only means you made the human race less hardy and more ease-loving. A farmer working in the blazing sun of June or July days would never ask for electric fans in his home but men like you working in offices and laboratory begin to raise a hue and cry if there is a short breakdown in the electric power. If the lights go out or the fans stop for an hour or two, there is a storm of criticism in the newspapers against the poor workers of the electricity department. You have made men dependents on machines. You have made the human race so delicate that they are living in glass houses.

Muzzamil : Well, I am prepared to concede that we must not give up a little ; bit of hard manual labour, and in any case, we must do a little daily exercise, but we should not devote all our time and

energies to build our bodies. Man has made progress from the wild state to the present civilised state by virtue of intellectual work.

Zia : I admit that intellectual work is necessary, but I am happy to see that you have now come round to my point of view to a great extent that we cannot overlook the necessity of taking exercise. Well, we shall meet in the evening. Bye-bye.

Muzammil : Bye-bye.

5. Between a Doctor and A Lawyer in a Railway Compartment

Doctor : May I occupy this seat sir ? Is it vacant ?

Lawyer : Yes, by all means, sir...... You have got a First Aid box, and that's the stethoscope. Are you a doctor sir ?

Doctor : Yes, I'm a doctor. I practise in Rawalpindi. May I know what is your occupation, sir ?

Lawyer : I am a lawyer, practising in Faisalabad.

Doctor : Lawyers are really the intelligentsia of society. They are the well-informed persons and useful members of society. But excuse me, there is a general feeling that members of your profession have no conscience. They accept cases of persons who are definitely criminals, and you are convinced about it.

Lawyer : There are black sheep in every profession, but you cannot paint the whole class with a black brush. Our profession aims at defending the innocent persons and saving them from the clutches of law. What a great misery and torture it would be to innocent members of society who would suffer due to misrepresentation, if we were not to defend them ?

Doctor : Yes, that is a noble task. But very often people commit crimes and have little fear of the consequences because they can afford to pay your fees. Thus, the existence of lawyers is a positive incentive to commit crimes. If a criminal has sufficient wealth he can be reasonably sure of going scot free.

Lawyer : No, that is not true. The criminals are usually punished but in certain cases the benefit of doubt is given.

Doctor : You often charge exorbitant fees from your clients depending upon the nature of the crime.

Lawyer : Excuse me doctor, you are even more callous in this respect. You charge very high fees from the poor patients who can ill afford to pay. There are very few doctors who have a sympathy with their patients. What they are concerned with are their fees. There are cases where doctors have charged fees for the visits paid to persons lying on their death-beds.

Doctor : Well, there may be doctors of that type one in a thousand, but as a class they are not so heartless as you are making them to be. The doctors serve society in the real sense. They do not care for their own comfort and attend to the sick and the suffering at all odd hours.

Lawyer : No, doctor I do not completely agree with you there. There are doctors who would go to see a patient at midnight, but usually they do not sacrifice their own comfort for the sake of social service.

Doctor : Well, they are after all human beings. If they do not care for their own health and expose themselves unnecessarily to discomfort, they would soon fall ill. That would not be in the interest of social welfare, In the interests of society they must be allowed their full share of rest and comfort.

Lawyer : I agree with you there, but this noble profession has been filled up by greedy persons.

Doctor : That can be said about men in all professions. Now imagine, sir, people go to the extent of saying that the doctors pray for epidemics. No person in his senses would believe it, and no doctor who has a gain of human feelings would ever wish it.

Lawyer : Well, well. Let us talk of other things, doctor.........

25

Letter-Writing

Letter-writing is an art. In writing a letter, the writer is 'speaking with the pen." Hence, a letter should be direct and clear, and in no way affected or forced in expression. The composition should be easy and natural, as if one were conversing with a friend.

Classification of Letters : We may roughly divide letters into four classes :

(*a*) Private or Personal Letters ;

(b) Business Letters ;

(*c*) Official Letters ;

(*d*) Public Letters.

Private letters are those that are written to parents, relations, friends and teachers.

Business letters are written to or by men of business on any matter pertaining to business. Official letters are those that are written between an official and another official in their official capacity or between an official and an ordinary person. Public letters are those that are written to the Editors of Newspapers and those of application etc.

PERSONAL OR PRIVATE LETTERS

Private or personal letters are exchanged between friends, relatives and close acquaintances. They convey the feelings or sentiments of the writer. The language of the message should be appropriate to the subject-matter of it and also to the relation between the writer and the person addressed. That is to say, it should not only be accurate and courteous but plain and easy. It should be such as can lay bare the heart.

(*a*) **Address of the Sender and Date.** The full address of the sender and date is written on the top right hand corner of the note paper. There are commas in between the number of the house, the street and the city, and a full stop at the end. Thus :

26, Multan Road,
Lahore

OR

153, Islamia Park,
Lahore.

It should be written in a manner pleasing to the eye, each line beginning a little to the right of the above line. But the modern way which is becoming commoner is to start each line exactly below the next, as :—

35, Murree Road,
Faisal Square.
Rawalpindi.

Immediately below the address comes the date. In a majority of cases this is wrongly written because so many odd ways of writing it briefly have come into vogue, such as,

7-4-1984, or, 7/4/84, or, $7\frac{4}{84}$, etc.

All these are incorrect. The only correct ways of writing the date are the following :—

(1) April 7, 1984.

(2) The 7th April, 1984.

(3) The 7th of April, 1984.

Out of these (1) and (2) are usually employed in daily correspondence and (3) is used in important legal documents.

(*b*) **Salutation.** This is written on the left hand side of the sheet leaving a little margin, and must have a comma, at the end. In a personal letter, the salutation will be worded according the relationship or degree of intimacy between the writer and the person addressed to. There are various degrees of personal relationship :—

(*a*) Blood relations.

(*b*) Friends.

(*c*) Acquaintances.

(*d*) Strangers.

In the case of blood relations and friends it invariably takes the form "My dear........." Relations older than the writer are addressed thus : *My dear Father*, *My dear Mother*, *My dear Uncle*, *My dear Aunt*, *My dear Brother*, *My dear Cousin*, *etc.* (Note that the first letter of the word showing relationship is written capital). Relations younger than the writer are addressed by the first part of their name. With *Dear* or *My dear*, as, *Dear Nazar*, *My dear Ahmad*, *Dear Nuzhat*, etc. A younger brother-in-law or sister-in-law would be similarly addressed. Relations of the same age are treated like friends.

Friends should be addressed in a most informal manner because there is no ceremony among friends. Hence, they should be addressed by name, or even by a nickname, as, *Dear Sharif*, *My dear Hamid*, *etc.* (My dear friend was used in the old days but now it is regarded as a sign of unfamiliarity and distance, and hence in the very nature of intimate friendship, it is incorrect).

For Acquaintances who cannot be counted among intimate friends the salutation takes a little formal form, neither reflecting intimacy nor the distance between absolute strangers. It will take the following mid-way forms :—*Dear Mr. Shah*, *Dear Mr. Chaudhri*, *My dear Mr. Nizami*, *My dear Professor*, *Mr. dear Major*, *Dear Doctor*, or the name with the title, as, *Dear Dr. Rafi*, *My dear Col. Hamid* Whenever we use *My dear* instead of *Dear* it will indicate that we are less formal and have more intimate relations bordering on friendship with the persons addressed to.

Strangers whom we have met just once or twice are addressed as *Dear sir*, or *Sir*.

Miscellaneous. Ladies who are not related or intimately known to us are addressed by their name and title, as *Dear Miss Bhatti*, *My dear Mrs. Sheikh*, *My dear Lady Rizvi*, *Dear Mrs. Haidri etc.*

In writing to our teachers, Headmaster, or Professor we want to combine intimacy with respect. The form of address will thus be *My dear Sir*. But if we want to address these persons on a strictly official level and not stressing so much the personal relationship, we shall address as *Dear Professor Shaikh*, *Dear Mr. Khan etc.*

(c) **Body of the Letter**. The beginning of a letter should not be dull and monotonous repeating the hackneyed phrases like the following :—We are *all in perfect health and wish you the same* ; *We reached here quite safe and sound* ; *We are quite*

O.K. by the Grace of God; *Yours of the 10th instant to hand*; *I was delighted to receive your loving letter*, etc. A personal letter should be a "live" letter. The thoughts coming uppermost in the mind should be set down first and they should be followed by what is of relatively secondary importance. Letters of this category should really have a personal touch and should not be business-like. There should not be any restraint or formality in the expression of your idea or sentiments. The degree of doing this depend on the relationship which exists between you and your correspondent. By reading a personal letter he should feel that you are talking to him with your living voice and not addressing through the medium of lifeless words.

The closing paragraph generally consits simple expressions of regard or affection as,

With best wishes, I am,
With affectionate regards, I am,
With kind regards, I am,

It is necessary to note that whenever we close the letter with such expressions, we cannot omit *I am*, as is very often done by careless writers.

(*d*) **Subscription** : The subscription corresponds with the salutation. It does not stand to reason that you begin a letter with the salutation of a dear friend and end it with the subscription meant for a stranger. The following table will give a clear idea of the salutations with their corresponding forms of subscription.

Salutation	*Subscription*
1. All personal letters to relations :— My dear father. Mother, Brother, etc.	1. Yours affectionately, Your most affectionate son, (or brother, nephew, etc.)
2. Friends :— My dear Hamid, Dear Jamil, etc.	2. Yours sincerely, Your most sincerely, Yours very sincerely,
3. Acquaintances :— Dear Mr. Butt, Dear Mr. Chaudhri My dear Nizami, dear Sheikh, etc.	3. Yours sincerely.
4. Strangers :— Dear Sir, Sir,	4. Yours truly, Yours very truly,
5. Teachers and Professors : My dear Sir, My dear Professor.	5. Yours sincerely, Yours respectfully,

It may be carefully noted that "yours sincerely" or "yours truly" is not written with an apostrophe in 'yours ; the incorrect way being "your's sincerely". The correct way is to write it as 'yours sincerely', 'yours most sincerely'.

1. Write a letter to your younger brother, reproving him for having neglected his studies, and advise him to be diligent at his work.

15 Lawrence Road,
Lahore.
11th March, 1984.

My dear Ahmad,

I gather from the report I have had from your Principal that you have done badly in your Test examination. He says that you shirk your home work and are near the bottom of your class in most of the subjects. Evidently you are getting lazy and neglecting your studies.

My dear brother, I don't want you to waste these precious years in idle pursuits. Remember, if you don't take advice now you will repent afterwards, when it will be too late.

So you must make up your mind from today to work honestly and regularly. Avoid your idle companions. By all means take part in games and sports, but do not do so at the cost of your studies. Always do your work first, for your main business at college is to acquire knowledge.

I hope you will take the warning in the spirit it is meant and settle down to regular and systematic study.

With best wishes from

Your loving brother,
Afzal.

2. Write a letter to your younger brother on the benefit of reading newspapers.

Mian Mansion,
Civil Lines,
Jhang Sadar,
The 18th August, 1984.

My dear Zaman,

I received your letter only the day before yesterday. You have asked me to let you know why you should read news-

papers. The question is a very interesting one and I shall try to give you an idea about the benefit of reading newspapers.

The newspaper is the most essential mark of modern civilization. No nation can claim itself to be a civilized one unless it has newspapers. Modern education also consists in reading them. They give information on all branches of knowledge. The newspaper contains what is happening in different parts of the world every day. It is a chronicle in miniature. It presents before you the facts and events of the world in a nutshell. In order to move with the times easily you are to keep yourself abreast of the times. Mere book-knowledge is not sufficient for an educated man now-a-days. You are to keep yourself fully informed of the current affairs of the world. Things everywhere are changing so quickly everyday that unless you keep yourself abreast of these changes, you cannot adjust yourself to them or move with the time smoothly.

The newspaper records events that happen and the advancement of knowledge that are being made from day to day in different parts of the world. The newspaper tells you every important thing that you need to know. It is hardly possible for a man to read everything that the newspaper contains. So there must be a selection according to the tastes and needs of the readers. Of course, these are the matters of personal preference. But generally, it is necessary for all alike to know about the progress that is being made from day to day in the affairs of their country and also in the affairs of the world. Besides, they also need to know of the social events happening around. Different men are interested in different matters ; some may be interested in politics, some in trade and commerce and some others again, in games and sports, market prices etc. The newspaper will also tell you about the vacancies existing in different offices and also about the daily weather.

Reading a newspaper makes a man fit to participate usefully in a cultured society. It is necessary to have a basic knowledge of history a nd geography, of economic theories and political principles. Unless you know the historical background or the geographical location of events contained in the newspaper, you will not be able to form a clear idea about them. You are, therefore, advised to read the above subjects very attentively. Your mind should be guided by newspapers but your judgment must never be dictated by them.

The newspaper will help you to find an interest in the world in general. It will keep you informed of what is taking

place around you. It will tell you not only of political or sensational events but also of new inventions and new discoveries. The special articles contained in the newspapers have much educative value. So you should read them without fail.

The newspaper is useful to all classes of people. I think you are now fully convinced of the utility of reading newspapers. Subscribe to one just today and be a regular reader of the same. This much today. Hope you are doing well.

With my heartiest love and best wishes for you.

I am,
Your affectionate brother,
Sayeed.

3. Write a letter to your father regretting your unwillingness to sit for the next University Examination.

26, Nawab Lane,
Sialkot.
January, 14, 1984.

My dear Father,

You might have received my letter addressed to you a few days back. I know it very well that this letter of mine will reach you as a surprise. But I am compelled to communicate to you a very unpleasant piece of news today.

You are aware that I was down with a serious type of fever which threatened even to put an end to my life. By the grace of the Almighty and through your blessings, I have however, recovered from the same. I am still taking medicine regularly as per prescription of my physician. But I have not yet regained my former health and vigour. This is why I am still unable to devote myself in right earnest to my studies. It is only two months and my final examination will be held. Of course, even if I do not read hard, I shall be able to get through the examination only but not securing a scholarship.

You already know that I have all along been ambitious of securing a scholarship. My teachers too have been encouraging me to strive for it. If I sit for the examination this year, my long-cherished ambition will not be fulfilled. I have, therefore made up my mind not to sit for the ensuing examination this year. Of course, a year will be lost, but the ultimate gain will be a good compensation. You know, my dear

father, that I can't do anything without your instruction. If you do not mind the loss, I think, I shall, by the mercy of God, be able to realize my ambition. I hope you will not disappoint me. Please let me have your opinion as soon as possible and also inform me how you are all doing.

With respects to mother and yourself.

Most affectionately yours,
Akhtar.

4. Write a letter to your father giving an account of a street accident you have witnessed.

40, College Road,
Gojra.
June 13, 1984.

My dear Father,

I have received your letter this morning and am glad to hear that you are all right. To-day I shall tell you about a street accident that gave my mind a terrible shock a few days ago. By the grace of the Almighty, I miraculously escaped the danger that was likely to throw me into a precarious condition.

I was, as usual, going to my college by a bus. The driver drove the bus with unusual speed, most probably because he was late. At that time a lorry was rushing from the opposite directfon. The driver was rash and caıeless of the traffic. He took no notice of our bus. His eyes were fixed upon another bus plying side by side with our vehicle. Our driver was very expert and watchful. He turned to the left for the sake of safety. But he did not observe the hackney carriage that was moving on the left hand side. So our bus collided with the hackney carriage. The coachman of the carriage who had not been prepared for the onslaught, was knocked down. A horrible cry went to skies. The horses, too, could not stand the sudden blow. They also fell down. They got terribly frightened and tried to run away. Our driver pulled the brakes ; but it was too late. The bus had at once been stopped and many of us had been thrown off their seats. Although the shock had been great, the coachman was not severely hurt. He was at once given first aid.

Some of our follow-travellers were a bit hurt. But by the grace of God and through your blessings, I escaped the danger and was not in the least injured. You need not at all worry about the matter.

With best regards to mother and yourself and love to the rest of our household.

I remain,
Your loving son,
Ahsan.

5. Write a letter to your father or guardian, requesting his permission to accompany some friends on a tour. Give him clear details of the proposed tour, the benefits you expect from it, and the expenses you are likely to incur.

38, Student's Lodge,
Ahmedpur.
28th April, 1984.

My dear Father,

Thank goodness ! My examination is over at last ! I took my last paper this morning, and am now as free as a bird.

Now that my examination is over, I can very well say that I shall be able to secure a high Second Class, if not the First. The results will be out somewhere near the end of June. So, I shall be nearly free for two months.

A few friends of mine propose to utilise this period in organising a tour to some of the important places in Pakistan. They want to visit Murree, Mangla Dam and Taxila.

Such a tour is bound to do immediate good to us for it will have not only a recreational value but also an educational and inspirational value for us. All the educationists now admit that travelling is a part of one's education and that home-keeping youths have homely wits. As such the proposed tour will widen my outlook on life and at the same time give me a valuable knowledge of men, manners, customs and traditions prevalent in different parts of this vast country.

We do not propose to spend much on the tour. We are six and each of us will contribute Rs. 150 or so, making in all a thousand rupees. I hope you will permit me to accompany them, because things seen in company are enjoyed better than when alone. Moreover, such an opportunity may never come again my way. So please allow me to benefit from this tour. I shall be away for hardly two months or so.

With respects,

Yours affectionately,
Kamal

6. Suppose you have received a letter from your father complaining about the idleness and extravagent habits of your younger brother. Write a letter to your younger brother expressing your disapproval of his conduct and urging him to mind his ways.

29, Khan Road,
Mirzapur.
20th November, 1983.

Dear Asghar,

I have just received a letter from Father complaining bitterly against your conduct at College. He says that you have got into an idle set and have contracted extravagant habits. I am deeply pained to learn all this about you.

My dear brother, you are too young to understand the harmful effects of laziness and extravagance—the two vices which mar the career of a young student. You have caused a bitter disappointment not only to father but also to me by getting into lazy ways and wasting your precious time and money in idle pursuits. You will repent of your folly later on, because I may assure you that opportunities once lost never return. And, remember, if you fritter away your energies at this golden period of your life, you will in after-life bitterly regret it. I should be falling in my duty if I did not administer to you a strict warning that laziness brings its own punishment, that extravagance makes one's life a failure. If you really want to make your life a succes, you must take a solemn vow, this very instant, not to mix with idlers and spendthrifts. Make up your mind, before it is too late, to work steadily and regularly at your studies. But all means take part in healthy amusements and recreations after your work is done, but avoid indulging in follies and pursuits that may bring a bad name to you.

I hope you will take these words of warning to heart, and write at once to Father, explaining your conduct and promising to make proper amends for your past misconduct.

With best wishes from,

Your affectionate brother,
Faiz Ali

7. Write a letter to your friend, describing to him a cinema picture which particularly appealed to you.

12, University Road,
Peshawar.
22th October, 1984.

Dear Rahman,

What a grand treat we had at the 'Capitol' last Sunday ! Our teacher who is very fond of going to the pictures took us to see a picture called, "Noah's Ark." A day before he told us the Biblical story of the prophet Noah. This excited our curiosity all the more. He told us that Noah lived a saintly life in the days when the world was very wicked. One day God told him that since the world was wicked, He was going to destroy all except Noah and his family. He told Noah to build a ship, called the Ark, so that when the flood came he and his family might be safe in it.

But when the show began, we were all confused to see scenes that related to the Second World War. We asked our teacher when the story about Noah's Ark was to begin. He asked us to wait and watch. After about ten minutes we were shown a picture in which we saw Noah and his sons extremely busy building the Ark. All the people laughed at them. Then the scene changed and we were shown a picture of a cruel and terrible monarch sitting on his throne and surrounded by haughty lords, ladies and warriors. He ordered his men to bring before him the most beautiful girl in the land and sacrifice her to a stone idol. Then we were shown more acts of cruelty and wickedness. Then came some pictures of innocent men being trampled to death under the elephants' feet and defenceless women being robbed of their chastity by cruel kings. Last of all came a picture in which was shown a great flood bursting forth from the bowels of the earth, flooding all the magnificant palaces and sacred shrines and holy temples and drowning all the people. But Noah's Ark floated safely on the top of the water. At the end we saw Noah and his sons safe after the flood and the picture came to an end. Our teacher told us that it was the people's sins that had forced God to bring the flood to destroy the wicked world and create it anew. We enjoyed the picture very much.

Your loving friend,
Afzal.

8. Write a letter to your friend, congratulating him on his taking up an appointment.

16 Church Road,
Jhelum,
September 12, 1984.

Dear Pervaiz,

I was delighted to learn from your brother yesterday that you had been appointed General Manager of Habib Corporation. It is a matter of great rejoicing to find responsible appointments conferred upon competent men. I was very pleased by the news and congratulate you heartily on your appointment. The position is an honourable and responsible one, but I am quite confident that you are fully equipped to discharge the onerous duties attaching to it. You have not only a mind capable of grasping all the ins and outs of an industrial concern, but also possess qualities that go to the making of capable administrator. Under your administration the business may develop to an extent hitherto not anticipated. Pray accept my heartiest congratulations upon your getting such an appointment.

With best wishes, I am,

Yours very sincerely,
Kamal

9. Write a letter to a friend, congratulating him on his passing an examination.

81 Club Road,
Sargodha.
28th June, 1984.

My dear Naheed,

I have just heard that you have passed your B.A. examination with flying colours. May I offer you my heartiest congratulations ? It is achievement of which you ought to be proud. Undoubtedly, you deserved this brilliant success, standing first in the University and winning Gold Medal, for it anyone ever worked hard and denied herself of pleasures, it was you.

Mother joins with me in singing your praises ; she says your parents ought to be proud of you ; she wishes she had a daughter who could gain such distinction and thus bring

honour to the family. I am afraid, however, that I am not built that way and being deficient in scholastic aptitudes, must rest content by lauding to the skies the achievements of others.

Ever sincerely yours,
Nasreen

10. Write a letter to your friend, congratulating him on his recovery from a serious illness.

Station Road,
Kohat.
21st August, 1984.

Dear Ahmad,

I was delighted to receive your letter, for it was a sign of your complete recovery from illness. Bravo ! And you write, too, in a cheery spirit ; it means you are beginning to take an interest in life once more. Congratulations !

You have had a very tedious, illness. Typhoid is a dangerous thing for adults, especially when you get a relapse in the middle of it. It then requires very patient nursing. Very often the patient becomes impatient at the slow rate of progress and gives up in despair. In such cases, the disease takes a serious turn. But you seem to have stood it very well indeed. Thank God ! It is all over now.

I am sending you some story-books—interesting stories which will cheer you up.

With best wishes from,

Your sincere friend,
Kazami

11. Write a letter to a friend, who has recently lost his mother.

9-Bridge Road,
Multan.
28th December, 1983.

Dear Iqbal,

I cannot tell you, how deeply grieved I was to hear the sad news of your mother's death. Words are so feeble and

futile at a time like this, but I feel I must send you a few lines to tell you how I feel for you. I hope you have been able to find some consolation in the knowledge that your dear mother was in every act, deed and word a noble woman. She was noble in every sense of the term ; her charities (so unostentatiously dispensed), her cheerful willingness to relieve any real distress, her ripe wisdom and experience, endeared her to all. I realise the intensity of your sorrow—the loneliness and regrets and the sense of irreparable loss, and offer you my heart-felt sympathy in your grief.

I know no amount of written consolation can assuage your grief, for the heart alone knoweth its own bitterness', and sees, perhaps little or no ray of light on any side. May God help you and send you comfort in His own way, and lead you to find the consolation that time brings for all earthly sorrows.

I hope you are bearing up bravely.

Yours in sympathy,

Riaz

BUSINESS LETTERS

Businessmen as well as their customers are very busy people. Time is truly money in their case. They cannot afford to read long letters, or correspondence which is vague and inextact. Hence, the two great essentials of business letters are :—*brevity* and *clearness*. A business letter must be *brief* because businessmen have no time to attend to unnecessary details or repetitions. They want to know exactly what you want. It must be *clear* becase if you do not describe clearly the thing you are writing for, you may get something else instead. There should be no beating about the bush and no un-necessary wastage of ornate phrases and idioms.

Parts of a Business Letter : Usually the full name and address of the firm with brief particulars of what they deal in and the telephone number, are printed on the letter form of the firm. But when a customer is addressing a firm he writes the name and address of the firm in the top left hand corner of the letter paper immediately above the salutation.

Messrs Sh. Inayat Ullah & Sons,
General Merchants,
Anarkali,
Lahore.

OR the modern way of writing is follows :

Messrs Sh. Inayat Ullah & Sons,
General Merchants,
Anarkali,
Lahore.

The common form of address in these letters in *Dear Sir or Dear Sirs. Gentlemen* is a little more respectful and dignified form of salutation than *Dear Sirs*. This is generally used by employees of a firm when writing to their directors, The opening paragraph should give reference of the previous correspondence and subject in brief. In official letters both these are generally detached from the body of the letter and are written just after the designation of the officer to whom the official letter is addressed. There are certain forms of polite expressions which are commonly employed in business letters, such as

"I will be much obliged if you send me... ..."

"Please despatch at your earliest convenience", etc,

Then follows the body of the letter in which the main subject is stated. The closing paragragh should express the general sentiment in as brief a form as is consistent with courtesy. For example, it may express the firm's gratitude if it is the acknowledgement of an order, or the firm's promise of prompt action, etc.

The subscription of a business letter is invariably *Yours faithfully*. Business letters are always signed by a Director, Proprietor or Manager who has been authorised by the firm to sign on its behalf. A person who signs on behalf of the firm uses the Latin abbreviation *p. pro or per pro*. For example :

Yours faithfully,
per pro Messrs Shah Nawaz & Co.
Shamim Ahmad.
Manager.

or more frequently,

Yours faithfully,
Shamim Ahmad,
Manager.

We give below a few specimens of business letters :—

1. A letter to shopkeeper, ordering a wrist watch.

15, Nia Mohallah,
Dera Ghazi Khan.
March 21, 1960.

The Manager,
Allana Watch Co.,
Anarkali,
Lahore.

Dear Sirs,

I shall be obliged if you send me per V. P. P. Rado wrist watch No. 56 on page 11 of your catalogue worth Rs. 1210 after deducting the usual commission which you allow on such articles to your customers.

Your faithfully,
Ahmad Khan Tarin.

2. A letter to a firm ordering goods.

15, Railway Road,
Gujranwala.
July 1, 1984.

To

The Koh-i-Noor
Textile Mills Ltd.,
Faisalabad.

Gentlemen,

I shall be obliged if you send me the following at your earliest convenience :—

40 yards of long cloth, No. 40,000.
6 pairs of bed sheets size 2 yds. × 1 yd.
6 pieces of towels size $2\frac{1}{3}$ ft. × $1\frac{1}{3}$ ft.
20 yards of white crepe for shirts.

Please send these by rail, carriage forward, to the above address, and your bill will be paid on receipt.

Yours truly,
Nur Husain.

3. Reply to the Above.

The Koh-i-Noor Textile Mills Ltd.,
Faisalabad,
July 4, 1984,

Dear Sir,

We are obliged to you for your order dated the 1st July 1960, and have to thank you for the same But we regret to say that we do not supply goods to customer direct. You can obtain your requirements through our authorised dealers who are in the case of Gujranwala the following : Messrs. Muhammad Ishaq Muhammad Hayat, · Cloth Merchants, Karachi Road, Gujranwala.

In case you have any difficulty in getting your requirements, we shall be very glad to help you.

Yours faithfully,
For The Koh-i-Noor Textile Mills Ltd.
Jamil Ahmad

4. Write a letter to your landlord to have the whole building whitewashed.

15 Park Lane,
Faisalabad.
August 2, 1984.

Dear Sir,

I shall be obliged if you please take the trouble of sending your man round as soon as possible to attend to some of the repairs which are urgently needed in the house I am occupying. During the recent rains, the roofs of the hall and the kitchen leaked badly, discolouring the walls and spoiling the whole furniture. The roots should be repaired without a moment's delay, since the rainy season has set in and we are likely to have more rains in the near future.

It is also necessary to have the floors of the rooms cemented, since the present brick floors are very damp. Moreover, the saltpetre has badly affected the plaster of the walls near the floor. The lower parts of the walls also shall have to be plastered again.

Further, I would like to remind you of your promise to get the whole building whitewashed in September.

Please treat these matters as urgent.

Yours truly,
Safdar Malik

5. Letter from a Tenant asking for a Reduction of Rent.

5 Bridge Street,
Karachi.
July 23, 1984.

Dear Sir,

I am writing to ask you to reduce the rent of the house I am occupying. I have lived here more than six years and, during this period, have never worried you about the repairs, having done many small jobs myself.

The rent was fixed when vacant houses were very scarce and wages were high. Since then, rents and wages have generally come down. Now I feel I am paying more for this house than the rents paid by many of my friends for such houses.

I hope you will consider my request.

Yours faithfully,
S.M. Haq.

6. Claim on Railway Company for Goods Damaged in Transit.

Lahore
October 25, 1984.

To

The Commercial Manager,
Pakistan Railway,
Lahore.

Dear Sir,

On the 15th October I forwarded a parcel of serge, sheets, etc., to Mr. R. Shiekh, Street Square, Lalamusa. The parcel was handed to the clerk in charge, who signed for it as in good condition.

My customer now informs me that the parcel was delivered only yesterday, and in a dilapidated condition, with

the cover torn, and the whole of the contents stained. It is evident that the parcel had been either left out in a heavy shower of rain or dropped carelessly near a water tap.

The goods are now absolutely useless either to my customer or to me, and I have, therefore, to claim the value of the parcel, *viz.*, Rs. 270 and 50 P. from you.

I shall be obliged if you, after satisfying yourself of the damage done, remit to me as early as possible the sum I claim.

Yours faithfully,
Malik Riaz
Sales Manager,
Cotton, Wool & Co.

OFFICIAL LETTERS

Official letters require more care and attention because they are not written in a casual manner to friends and relatives. The beginners are advised to prepare a rough draft before making out a fair copy of it. In an official letter the subject matter should be carefully arranged in paragraphs, devoting a separate para to each important point. The language should be dignified but free from circumlocution or hackneyed phrases. You must present your case thoroughly, giving a reasoned statement of facts and arranging your material properly.

In an official letter the name of the sender and his address are given at the top left hand corner. If the sender is a gazetted officer his full name and designation are given, otherwise the printed from showing the office of issue is enough. But the person to whom an official letter is sent is always addressed by designation and not by name, because officers are likely to be transferred and you can never be sure whether the same gentleman is holding a particular post.

Official letters require more attention and thinking out. Their tone is more strictly formal than that of ordinary letters. Their language is dignified but free from circumlocution, condensed but free from obscurity, and clear.

The *Salutation* of an Official Letter is the very formal term *Sir* when addressed to men, and *Madam* when addressed to women. Even in the most respectful of application from the humblest of individuals no such terms as 'Your honour'. 'Respected Sir', and 'Honoured Sir', need be used.

The *Introductory paragraph* in an Official Letter is very important. It generally begins with such formal phrases as 'I have the honour to call your attention to', etc., 'I respectfully beg to report', etc., or 'With reference to your letter No. 1633, dated 27th November, 1982, I have the honour to inform you', etc., if there has been any previous correspondence.

The *Body* of an Official Letter should be short, but at the same time present the case clearly. The matter should be logically and clearly stated, paragraph after paragraph. Most officers are too busy to read a lengthy, letters and, therefore, if the letter is not worded clearly and concisely, an important point may be overlooked.

The proper *Subscription* of an Official Letter now is :—

Yours faithfully,

....

....

SPECIMENS OF OFFICIAL LETTERS

1. Write a letter to the Municipal Officer of your locality drawing his attention to a long-standing nuisance.

8 Park Street,
Multan.
August 28, 1984.

To

The Health Officer,
The Municipal Corporation,
Multan.

Dear Sir,

I beg to call your attention to a long-standing nuisance in the vicinity of 'Dilbagh Manzil'.

For the last six months no dust-bin has been supplied by the Corporation in this locality. The place is thickly populated and for want of dust-bin all the refuse from the neighbouring houses is dumped in the middle of the street. The women find it easier to throw waste matter through the windows to accumulate in heaps on the road than to dispose it of properly. The flies buzzing about and feeding on the putrid matter, the stink issuing from it, to say nothing of the manner in which the rubbish is littered all over

the lane, are an intolerable nuisance to the residents of this locality. If the present state of affairs continues, an epidemic is likely to break out.

I hope you will realise the immediate necessity of supplying two or three dust-bins and issuing such instructions to Sanitary Inspectors as will make the dumping of rubbish on the roadside impossible.

Yours faithfully,
Rafiq Mahmood

2. Write an official letter to the Postmaster General concerning a lost Money Order.

10 Nawaz Street,
Shad Bagh,
Lahore.
20th April, 1984.

To

The Postmaster General,
Lahore.

Sir,

More than a fortnight ago, I sent a money order for Rs. 150/- to my younger brother, Dr. R. Chaudhry Hyderabad. This should have ordinarily reached him by April 10 at the latest, but I have so far received no post office receipt for it. I have just received a letter from my younger brother saying that the money order has not yet reached him.

I shall be much obliged if you please make enquiries and let me know as early as possible what has become of the money order. The number of the money order receipt is 1370, dated April 4, 1984 and stamped Camp Post Office, Lahore.

Thanking you for an early reply,

I remain,
Yours faithfully,

3. Write to the Police Station giving full particulars of a lost bicycle. Offer a reward for recovery.

6 Temple Road,
Lahore.
5th February, 1984.

To

The Police Inspector,
The Police Station,
Shadman, Lahore.

Sir,

I have herewith to report the loss last night of my bicycle. I had gone to "The Palace" to witness the show at about 7 p.m. I was going to hand over my bicycle to a friend of mine who was going back to the hostel whereupon the manager assured me that the locked bicycles were quite safe in the cycle-shed and that there was no need of troubling my friend on this account. Consequently, I was presuaded to keep my cycle there. But at about nine when I came out of the cinema hall, I found my cycle missing. I enquired of several persons, but nobody could give me any clue.

I believe that some college student dressed just like me might have walked away with it. Mine is a Raleigh bicycle No. 3009 A. It has been in my possession for the last three years but it is not much the worse for wear. A printed card bearing my name and address is pasted on the tool-bag. It carries a Brooke's saddle end an electric lamp, both bearing my name. These particulars will I, hope, enable you to make the necessary enquiries and trace the last cycle. I shall be glad to offier a reward of Rs. 100/- to anyone who can restore it to me or give a clue which may ultimately lead to its recovery.

Yours faithfully,
Rashid Khan

4. Letter to a Postmaster, complaining about irregular postal dlivery.

Khanpur,
P.O. Nurpur.
10th June, 1983.

To

The Postmaster,
Head Post Office, Jhang,
Through the Postmaster
Nurpur Post Office.

Dear Sir,

We, the residents of village, Khanpur, beg most respect-

fully to bring to your kind notice the following fact for favour of you taking necessary action.

Our village is within the beat of postman No. 2 of Nurpur office. For sometime past there have been irregularities in delivery of our letters. Instead of delivering them to the addresees concerned, the postman hands them over to a resident of the village at the weekend. This, you will no doubt appreciate, causes considerable inconvenience to the villagers. We have on several occasions warned the postman, but it has been of no avail.

We, therefore, approach you in the hope that you will kindly take proper steps in the matter at an early date.

Yours faithfully,
Abdul Karim,
Abdul Ahad and others.

LETTERS TO NEWSPAPERS

Letters intended for publication in a paper should always be addressed to 'The Editor'. The proper form of address is *Sir* (not *Dear Sir*). Such letters usually end with *Yours truly*.

If the writer wants his address to be published, it is usually given below the letter to the left of the signature. But if he does not wish his name to be published, he may end with a *nom-de-plume* (such as 'Indignant', 'Observer', 'Anxious', 'Reformer', and 'Experienced'). But in any case, he must give his name and address (in the covering letter) to the Editor, for an anonymous letter or a letter which is not signed by the writer carrier no credence.

Brevity, pungency, a gift of phrase-making, logical and orderly arguments, restraint and soberness in expression, and knowledge of the public taste and temper will stand the writers of such letters in good stead.

SPECIMENS OF LETTERS TO NEWSPAPERS

1. To the Editor of a Newspaper, on the evils of street begging.

15 New Lane,
Zafar Ali Road,
Lahore.
20th May, 1984.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

It is high time that some suitable measures are immediately taken to put a stop to begging in the public streets of our city. Now that freedom has dawned upon us, we should realize our national responsibility not to encourage idlers and drones who are parasites on society. Our national prestige is bound to suffer a good deal if beggars greet foreign ambassadors to our country at every turn of the road. What impressions, I wonder, will they carry home ?

An effective legislation should be immediately passed by our Parliament banning begging in public places. Already our Capital has over ten thousand beggars and their number is daily on the increase. Unless and until some drastic steps are taken to combat this evergrowing evil, it will become almost impossible to stamp it out at a later stage.

Surely, the blind, the crippled and the disabled deserve our pity and help. They should be centred in some suitable building outside the city where they should be fed at Government's expense.

What offends the eyes is the sight of sturdy and able-bodied men and women and children taking to begging. They are nothing but drones feeding on the wealth of the nation, without putting in any work. Such sturdy beggars should be put down with a strong hand.

Yours truly,
'A Lover of the Poor.

2. Write a letter to a newspaper, appealing for help for the victims of a flood.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

I have just returned from a tour of the flood-affected areas in Mianwali where unprecedented havoc and destruction have taken place.

No doubt people are already familiar with the terrible tragedy that has overtaken Mianwali, but the account of an eye witness will bring home to the people with all the greater effect the terrible distress which these disastrous floods have caused. In some places whole villages have been swept away and the crops over a large area destroyed. Thousands of villagers have been rendered destitute and homeless and are starving. They have lost all their property, and most of them have nothing but the clothes in which they managed to escape somehow. They are living in temporary shelters exposed to all the inclemency of the weather, without proper food and clothes.

The Government is no doubt doing all it can to relieve the immediate distress ; but unless public funds are raised and people make liberal contributions, it is not possible to rehabilitate the flood-affected victims. When the flood subside, villages will have to be rebuilt and the villagers will have to be supplied with seed, fodder, cattle and farm implements, before they can start work again.

I, therefore, strongly appeal to the people to help the government in the humanitarian task of relieving the distress of the poor sufferers by contributing generously to the Governer's Relief Fund and thus earn the gratitude of their distressed fellow brethren.

I remain,
Yours truly,
Karim Khan

3. To a Newspaper, pointing out the necessity of a public park in your city.

The Editor,
The Dawn,
Karachi.

Sir,

I have been thinking for some time that our city has increased to such a size that a public park has become almost a necessity. Public parks are truly spoken of as the 'lungs' of the city, because they provide fresh air to the pent up citizens. Every big city has a 'lung' ; then why should not our city, so growing and prosperous, have one ? Our city is growing so rapidly that very soon all the green fields lying on its skirts will be invaded by buildings and streets. Then the people will pine for the fresh air, quiet, and greenery of the country-side.

If we are really anxious to have a public park (and a park is a necessity in a crowded city, if we care at all for the health of the toiling masses), now is the time to have one. At present when the prices of land have not gone up very high, it is quite easy to procure a suitable piece of land in the centre of the city, but if we wait a few years more, the price of land will be prohibitive, and we shall have to lay out the park too far from the centre of the city to be of much real use to the citizens.

It is high time that the public should bring pressure to bear on the Municipal authorities, and urge them to give a practical shape to the scheme.

Yours truly,
'Interested.'

APPLICATIONS FOR SITUATIONS

Letters of applications for situations are of first-rate importance, for most young people will find it necessary to write at least one on leaving school. Care should be taken that in applications for appointments the applicant does not blow his own trumpet too loudly or mention purely personal circumstances such as his poverty and the large family dependent upon him. Appeals of this nature to pity are liable to do more harm than good. The advertiser wants the best of the crowd of applicants and will certainly brush aside the application of one who needs pity. What he requires is a man who possesses knowledge, ability, self-confidence, and self-respect. This is the most important consideration to be borne in mind when writing an application for a post.

Students will do well to note the following points :—

1. **Introduction.** State here for what post you apply. Name also the newspaper in which appeared the advertisement for the post you are applying, etc.

2. **Age and Qualifications**. State here your age and educational qualifications. You should remember that failure in an examination is not a qualification. You should not state you are 'a failed B.A.' or any such thing. It is a disgrace to say that you have failed; it is no matter of pride. You can, however, mention that you have studied up to B.A. standard. If you possess any special qualifications, mention them in a modest-manner. On the other hand, mock-modesty and diffidence is equally to be avoided.

3. Give the names of the institutions, if any, where you received practical training and mention also the dates of your passing important examinations.

4. **Experience.** State your previous experience, if any. You should mention the nature of your previous employment and the years you served. State also your reasons for wishing to take up the situation advertised.

5. **Testimonials.** Enclose certificates, testimonials, or references to support your statements.

SOME SPECIMENS OF APPLICATIONS

1. Application for the post of a trained teacher.

To

The Advertiser,

Box No. R 926.

C/o The Morning News, Lahore.

Dear Sir,

I beg to apply for the post of an assistant teacher advertised in the Morning News of 13th June, 1984.

I graduated from the Punjab University in 1947 with Mathematics and Economics, and obtained my B. Ed. degree from the Teachers' Training College, Lahore in 1984. Since then I have been connected with various educational institutions of Pakistan. In almost all institutions I served, I taught English and Mathematics in the higher classes.

I come of a respectable family and am highly connected. I am an all-round sportsman. I represented the Punjab University as a footballer on many occasions. As a member of the Punjab Wanderer's Club, I played football in different places of this province and won many trophies.

I possess a sound physique and at present I am 27.

A few copies of testimonials are attached herewith for your kind perusal.

Should your choice fall upon me, I shall spare no pains to give you entire satisfaction by a faithful discharge of my duties.

Yours faithfully,
Rafiquddin,
23, Ummar Road,
Islampura, Lahore.

Dated, Lahore
the 16th June,
1984.

2. Application to a firm for a clerkship.

To

Messrs Mullick Brothers & Co.

Rawalpindi.

Sirs,

Understanding from your advertisement in "The Pakistan Times of the 12th instant that you require a clerk with a decent knowledge of shorthand and typewriting, I beg most respectfully to offer myself as a candidate for the post which is at your disposal.

As regards my qualifications, I beg leave to state that I passed the Intermediate examination from Islamia College, Lahore and was placed in the 1st division, that I completed the full course of shorthand and typewriting in the Pak Commercial Academy, Lahore and that I have acquired some exprience in office work by serving for a time in Messrs Khan Brothers & Co., a disinguished firm in the city. I am at present twenty-five years old.

I attach herewith the testimonials of the Principal of the College where I was educated and of the Manager of Messrs Khan Brothers & Co., the firm where I was previously employed.

I further beg to submit that I am ready to serve in your firm on a starting salary of Rs. 1165/00 per month.

Yours most obediently,

Serazul Huq,

Islamia Park,

Lahore.

Dated, Lahore

the 25th June, 1984.

26

Essay-Writing

There is hardly any student who does not approach the question on essay-writing with a shudder. Students think the essay is expected to be an original contribution to the subject; it must contain profound reflections. Such fears are, however, without any foundations. The essay is not a formidable thing. It looks formidable only if a student does not think of it but only looks at it from a distance.

What is an Essay? An essay is a short composition treating of a particular subject in a methodical and orderly manner. Etymologically, it means an 'attempt' to express one's mind about a given subject-matter. Dr. Johnson, the famous literary essayist, defines it as "a loose sally of mind, an irregular and disorderly composition." Walker thinks of it as a short, incomplete and unsystematic composition. Bacon defines it as "dispersed meditations." An essay may be written on any topic. It may be whimsical or logical, autobiographical or satirical, highly imaginative or playful.

Kinds of Essays

Essays are generally divided into six classes, viz :

(*a*) Narrative (*b*) Descriptive (*c*) Reflective (*d*) Expository (*e*) Argumentative (*f*) Imaginative.

This division is useful, so long as it is remembered that these are not the only divisions, and that there are essays which include the characteristics of more than one class. For example, a narrative essay may contain a good deal of description, and a descriptive essay may contain in it much of reflection.

Narrative Essays.— A *Narrative Essay* consists of the narration of some event, or series of events. Narrative com-

position may be on such subjects as the following :—

(*i*) Incidents (*e.g.*, a street quarrel, a festival, a marriage).

(*ii*) An accident or disaster of Nature (*e.g.*, a fire, a river in flood, etc.)

(*iii*) A journey or voyage

(*iv*) A Trip or Walk

(*v*) Biographies (*e.g.*, life of Quaid-i-Azam or Allama Iqbal)

(*vi*) A Real or Imaginary Story.

Descriptive Essay : A Descriptive Essay may consist of the description of some place or thing. Descriptive composition may treat of such subject as the following :

(*i*) Animals, plants, metals, etc. (such as the lion, the cow, iron, gold).

(*ii*) Towns, buildings etc., of all kinds (such as my city, museums, bridges).

(*iii*) Aspects and phenomena of Nature (such as the monsoon, a waterfall, a moonlit night)

(*iv*) Manufactured articles (motor cars, radio, television).

(*v*) Character Sketches.

(*vi*) Description of Favourite Books.

Reflective Essays : A Reflective Essay consists of reflections upon some topic, which is generally of an abstract nature. Reflective composition may be on such subjects as the following :

(*i*) Habits, feelings, and capacities (such as thrift, discipline, patriotism).

(*ii*) *Social*, *political*, and *domestic* topics (such as riches and poverty, education, democracy, and co-operative system).

(*iii*) *Philosophical subjects* (such as morality, righteousness, virtue, the meaning and purpose of life).

(*iv*) *Religious and theological* topics (such as the power of prayer, the soul.

Expository Essays.—An *Expository Essay* consists of the exposition or explanation of some subjects. Subjects for-

expository essays may be :—

(*i*) *Institutions, industries, occupations* (*e.g.* Parliament, press, cottage industries, the sugar industry, gardening, photography, electroplating, etc).

(*ii*) *Scientific* topics (*e.g.*, wireless, the telephone, the radio, astronomy, etc.)

(*iii*) *Literary* topics (*e.g.* the nature of poetry, the appreciation of a novel or play, the appreciation of an author, the Romantic Movement).

(*iv*) *Quotations* or *Sayings* (*e.g.*, 'The child is father of the man'. 'Time is money,' 'Honesty is the best policy.'

Argumentative Essays : In an Argumentative Essay the writer is required to give his arguments for and against the proposition. The topics for argumentative essays are :

(*i*) Who is more useful to the country—the soldier or the teacher ?

(*ii*) Is war justifiable ?

Imaginative Essays : In an imaginative Essay the writer has full scope for his imagination. In writing such an essay, he has to place himself in a position of which he has had no actual experience. The topics for imaginative composition are :

(*i*) If I were the Prime Minister.

(*ii*) The Autobiography of a Horse

(*iii*) The Adventures of a Rupee.

How to write an Essay ?

The following hints will be found useful in writing an essay :—

1. Devote at least ten minutes to understanding the subject. Plan out the essay first.

2. Think over it, until ideas about it come into your mind. Jot down the various points on a piece of paper.

3. Set down the plan. Arrange and group your ideas under different heads. Reject the points that are unsuitable.

4. Arrange these heads in bare outline.

5. Collect material to fit your ideas and fill out your outline.

6. Now begin to write the essay, dividing it into paragraphs. Try to make every paragraph as clear, well-ordered, and complete as possible. Remember that a paragraph is a small essay, and that you cannot write a good essay unless you can write a good paragraph which is in itself a compact *whole*. Further, all these paragraphs must be linked up in such a way as to make of the essay an organic unity.

7. The essay should consist of Introduction, Body and Conclusion.

(*i*) Make the introduction effective.

(*ii*) Keep the parts of the essay in proper proportion. Do not fill the body of the essay with irrelevant matter.

(*iii*) Make the conclusion effective and satisfying. A common-place ending is no good.

8. Suit your style to the subject. Be simple as well as sincere in what you write. Be clear as well as brief. Be interesting as well as to the point. Don't write what you yourself don't understand. Make your sentences short. Avoid writing long and involved sentences. Make your essay lively and readable.

9. Resist all temptation to wander from the point. There is no room for the introduction of irrelevant matter in a short essay.

Style in Writing

You must try to write the whole essay in a simple, direct and forceful style. To acquire this you must pay attention to the following points :—

(*i*) *Beware of using a word or phrase the meaning and application of which you do not thoroughly understand.* Many writers are fond of using what they call 'fine words,' whose meaning they do not know. The use of such words gives rise to foolish mistakes.

(*ii*) *Beware of using too many adjectives.* Some people have a mistaken notion that the abundant use of superlatives makes their remarks more forceful.

Rather the use of too many adjectives spoils the total effect of the essay.

(*iii*) *Do not try to air your knowledge* by using a long word or phrase where a shorter and simpler one would express the meaning more effectively.

(*iv*) *Avoid the use of unnecessary words.* In revising your essay find out useless repetitions and superfluous expressions, and strike them out mercilessly.

(*v*) *Take pains to select such words and phrases as exactly express the ideas you have in mind.* Frame your sentences in such a way that they appear quite clear and forceful.

(*vi*) *Let your words suit the sense, and your style suit the subject-matter.* In other words, the words and phrases should be so chosen and arranged as to fit in the subject under discussion. A serious subject should not be treated in a light or humorous style nor should a bright and humorous subject be treated in a heavy style.

(*vii*) *Stick to the main point of the essay as far as possible.* See that your thoughts do not wander away from the main theme of your essay. Thus, for instance, if you are asked to write an essay on "Country life," you should avoid unnecessarily dwelling at length upon the various points connected with "town life."

(*viii*) *Be clear in what you write.* Do not leave the other people to guess your meaning. Search for the clearest way of expressing each idea. Prefer the concrete word to the abstract.

(*ix*) *Be direct* : use short sentences in preference to long and involved ones.

(*x*) *Be simple* : don't attempt to write in a flowery language. Avoid the use of metaphors. Shun gaudy phrases and bombastic words. Use simple words and constructions.

(*xi*) *Be varied* : don't make every sentence of the same length and of the same construction. Don't overwork words.

(*xii*) *Be natural* : do not try to imitate another's style. Be yourself. Say things in your own way.

1. HOPE

Outline : (1) Life without hope has no meaning.

(2) Hope is one of the greatest gifts of God.

(3) It is the constant companion of man.

(4) It gives courage to overcome the difficulties of life.

(5) Hope teaches patience and endurance.

(6) It induces man to do great things.

Essay : Life without hope is meaningless. Hope is one of the chief supporters of life. Apart from bread, we live upon hope. It makes our condition in life easy and comfortable. It sustains life as bread does. It is hope that gives us strength, vigour and perseverance. It gives a stimulus to work. The present would be intolerable if we have no hope for better in the future. So providence has given hope in order to make life tolerable amidst all the evils that it has to bear. It is a desire implanted in our hearts by providence for our own benefit. It calls forth the best energies in us and also induces us to believe in God. So it has to be admitted that hope is something good and to be encouraged.

Had there been no hope life would have been miserable and would have fallen into nothingness. It is hope that keeps life afloat on the sea of the world. It cheers the mind and keeps up our spirits in distress. If hope is taken away, the boat of life will surely be wrecked on the rock of despair. Despair is always ready to wreck life. It is hope that prevents it from doing the mischief. Hope is, therefore, one of the greatest gifts that God has bestowed upon us.

The part that hope plays in life can never be fully estimated. Life, whether individual or collective, is a chain of trials. We face them every day, every month, every year. In any such tribulation, the first quality that a man must possess is to hope, rightly or wrongly, that he will succeed. For, without this he cannot even make an attempt. No task can be estimated properly unless an attempt has been made to face it. When Columbus set out to discover America without knowing much of the route, he had to hope that he will reach the land by some means or other. If he could not hoped, he could not have made even a start and America might have remained undiscovered. Similarly, when we float a business, take an examination, or fight a war, we have to begin with a hope of success. Else, no venture will even be undertaken. Hope, thus, forms the basis of all human endeavours.

Nothing helps in life's battle more than courage. And hope is the fountain from which courage originates. But for this hopefulness, we would lose heart and give way to despair, making an end of all efforts. I know that I may die at any time. Yet I hope that I may also live for many more years to come. Thus hope goads me on to activity, to break through all the obstacles. Hope save us from falling a victim to inertia. It has been found many times that dying patients have come round by sheer strength of hope.

We always hope for better things. "Hope springs eternal in the human breast",—sings Pope. There is no end of hope. When one hope is gone, another quickly fills its place. Man is sometimes deceived by hope and as such it is called a traitor. But inspite of all its deceptions, it is loved, welcomed and cherished. The reason is that it is the constant companion of man ; it is the only friend and comforter that he can have. But for it, his heart would break. It shall never desert him even though he is left by all his near and dear ones.

Sorrows and adversities must come over the life of man but man cannot tolerate and overcome them unless hope inspires him. When adversities come upon a man, hope gives him courage and tells him that they will soon pass away and happiness will follow them. Man boldly meets the misfortune which has overtaken him. Hope saves him when everything else fails. Constant loss of hope brings despair. Man commits suicide when all hope is gone. The overcoming of difficulties is not the work of despair but of hope. In his progress through life, man is to meet with many difficulties. He has to overcome them in order to attain fame, position and power. Very often he is disheartened. It is then hope that comes to his rescue and inspires him and gives sustaining force to his action.

Hope teaches patience and endurance. Where hope is, there are patience, endurance and tenacity of purpose. So noting can benefit life more than hope. Life without hope is meaningless. Everyone should live in hope and at the same time make attempts for its realisation. Hopes should not be too high, because they are seldom realised. So it is not proper to hope for things that are unattainable. It will not do merely to hope for the best and then sit back and do nothing.

A hero risks his life and a martyr quietly lays down his life. Under what impulse do they do so ? It is hope that influences them. Had there been no hope a martyr would not

have been a martyr and a hero, a hero. Immortality is their hope. It is hope that makes possible all. the achievements man can make and boast of So we must not lose hope. He who loses hope loses everything. Hope gives courage and cheerfulness. Man can conquer all the evils of the world with courage and cheerfulness. We should not despair. A day, however dark it may prove, will pass away if we live with hope.

Hope is the best of tonics. It is the elixir of life. The patient, from whose heart hope has vanished, will find it very difficult to recover. Hope can be called the medicine of life. What medicine cannot do, hope can do. Hope in itself is a grand cure. But we must be careful so as to fix our hope within the range of probability considering the station of our life, otherwise it will fill us with disappointment. In no circumstances, we should get disheartened and lose hope. It is better to hope against hope than to lose all hope.

Hope must also be attended by effort—its principal complement. For, without necessary endeavour to translate a desire into practice, mere hoping to succeed in equivalent to day-dreaming. Hope can only stimulate us to begin and try. But success will ultimately depend on how much labour is made to press through and reach the goal. Further, while always hoping for the best, one must always be prepared for the worst. This will strengthen the basis of hope and make him cautions as his efforts progress. Both hope and caution have, in fact, equal bearing on the ultimate success in any enterprise.

2. FRIENDSHIP

Outline : 1. What friendship means? 2. Its need in life. 3. How to make friends. 4. How to keep friends. 5. Faults or drawbacks of friendship. 6. Conclusion.

Essay : A well known Persian couplet says : "Life is just like a poison tree which, however, yields two fruits as delicious and tasteful as nectar—one the charm of poetry and the other the delight of friendship." A friend is like nectar that sweetens the bitterness of our life. But Scipio goes a step further when he says. "They who deny friendship seem to take the sun out of the world." It has been truly said that a true friend is "the medicine of life."

Man is a social being, and always seeks the company of others. Naturally he leans upon those whom he finds true, sincere and sympathetic. True friends are a great blessing to

us. When the horizon of our life is darkened by the clouds of misfortune and trouble, good friends double our joys and halve our sorrows. They sympathise with us in our troubles, help us in our difficulties and hardships, and inspire us in moments of despondency and despair. They encourage us when we are overwhelmed with doubts and fears, point out our faults and save us from going astray.

In this world of suffering and toil, friendship is a great boon. "It is but a name, a charm that lulls to sleep."

But real friendship is a very rare thing in the world. There are many people who seem to be incapable of it. Suspicious natures, and those who are credulous and are easily influenced by reports and whispers can never make good friends. "Whispering tongues can poison truth.' Friends must be able to share each other's aims, hopes, aspirations, likes, dislikes, sorrows and pleasures. There is "a friend that sticketh closer than a brother."

Selfless love, devotion, mutual sympathy, loyalty, constancy and toleration are indispensable to true friendship. Friendship is an invisible bond of affection that knits the two souls together : it is a bond of—

"Secret sympathy,
That heart to heart and mind to mind,
In body and in soul doth bind."

A true friend is one who stands with a man through good and through evil. He is not a summer companion who fades away in the frosty days of winter. He is not a soft-spoken flatterer who says what will give pleasure only, irrespective of whether it is true or false. He is not afraid to speak out the honest truth, however unpalatable it may be, if it is for our good. He is always a sincere well-wisher, never a sweet-mouthed sychophant.

Since friends exercise such an incalculable influence upon our life, we should take great care in the choice of our friends. We must remember that "a full purse never lacks friends." "Prosperity gains friends, but adversity tries them." Fair-weather friends fall off like leaves in wintry weather, when we fall on evil days and fortune falls to pieces and riches take wings. A true friend must stick to us through thick and thin. He clings to us even though we might have been reduced to abject poverty. He heals the wounds of our life by his 'heavenly sympathy.'

Naturally, in this hard world, it is always good to have a friend. Life is full of ups and downs. Prosperity and adversity come and go like sunshine and cloudy weather. The companionship of a good friend increases our happines in prosperity and diminishes our sorrow in adversity. Men may gather round our festive board when we are blessed by fortune, but they will quietly leave us severely alone when adversity darkens our life and we feel crushed and helpless. And then will come our true friend, and he will be with us to cheer our drooping spirits, and share our misfortunes, and lighten the heavy burden that hangs on our mind.

Since such are the uses of friendship, it is one of life's choicest blessings to have few sincere friends. This is not as easy as it may seem. For to attract friends, one must oneself be attractive. For this the first thing necessary is to have trustful nature. Confidence alone begets confidence. One must open one's heart to a friend, holding back nothing. Secrecy is the poison that always destroys lasting friendship and so one must have no secret from a real friend. Secondly, one must be tolerant and forbearing. No man is all good, and if one is always fault-finding, it will produce a feeling of natural irritation. This leads to estrangement. It is only when friendship is tested by the trials of life that faults may be pointed out without creating ill-will. Thirdly, there can be no true or lasting friendship between men of unequal status or worth,—if there is condescension on one side and only admiration on the other. Real friendship is possible between equals, or, as Dr. Johnson says, "where the superiority on one side is reduced by some equivalent advantages on the other, for friendship, it has been well said, is the disinterested commerce between equals." In other words, there must be no intention on one side or the other to make friendship a matter of gain or convenience. Finally, when you have a true friend, "grapple him to your heart with hooks of steel." It must not allow it to be disturbed by trifling things, by envy or jealousy or suspicion. If you keep your mind clear, it will be filled with the delicate air of love and goodwill.

To make friends is a science, to preserve it is an art. It depends on cultivating a spirit of harmony and proportion. One must not be too exacting. Having won a friend, one must nurture it with love and affection. It must not be taken for granted, but must be constantly tended with acts of kindness. The aim must be to serve more than to exact, to give more than to receive. And what is given must be without reserve, what is received must be recognised as a privilege.

Again to quote Dr. Johnson, "A man, sir, should keep his friendship in constant repair."

Though friendship is no doubt a great blessing, yet it is not without its drawbacks, and it is good to know these beforehand. For one thing, friendship may make one rather uncharitable in one's judgment to the rest of mankind. Secure in one another's goodwill and affection, one may easily assume a superior attitude towards those who are outside the magic circle,—as though these were of no consequence. It is also easy for friends to become conspirational, to join in designs against others of securing mutual benefits. It is good to make friends, it is bad to use them against others ; and it is dangerous to make enemies of the rest of the world.

3. LEISURE

Outline : 1. The respite between two periods of labour or two days is called leisure.

2. Leisure is very essential for life—for the very physical existence.
3. It is all the more necessary for mental health and efficiency.
4. Work is joy only when it is intercepted by leisure. Continuous work is monotonous.
5. How to spend leisure.

Essay : Leisure is that sweetest of moment when a man has nothingto do, when he is his own master and can dispose of his time at his own sweet will. Not only is a man then free from work, but—what is more important, though less easy to acquire—free from worries as well. In other words, it is a time when the mind is relaxed, the body is at rest. It is when a man is as near the heaven of one's dream as it is possible for a mere man to be in this earth is ours.

The necessity for having a rest from work and worry need not be too much stressed. Nothing wears out a man both physically and mentally as continuous pre-occupation with wordly matters. The poet said has rightly :

The world is too much with us ; late and soon,
Getting and spending we lay waste our powers.

Such men therefore find life an exhausting business. This is the tragedy of life ; work and worry—both are equally unavoidable yet both are equally exhausting. The continuity

of this chain or cycle has to be broken now and then to enable one to recover one's freshness and to revive one's spirit. Leisure breaks upon the monotony of existence with a touch of variety. Man's life is usually bound by routine ; leisure affords an opportunity to escape out of the prison of routine and breathe the tonic air of freedom, to do or not to do as one feels inclined. This therefore is always a source of joy whenever it comes.

But the problem is -how to acquire leisure. Life is not an easy affair these days. The mere task of keeping alive taxes one's resources to the utmost limit. To live well, to live in comfort, one has to be incessantly toiling just to win and earn that extra bit of money that is the difference between indigence and comfort. Compulsory slavery may have been abolished, but we are voluntary slaves to necessities that may not be denied. Hence the problem of having a work-free period of difficult to solve. The best way is to have a socialist society, where work is strictly rationed in terms of social needs, and where every improvement in the means of producing goods goes to create a surplus, which means a period off the daily work-routine. But since we cannot have socialism for the mere asking, we must try to make the best of a bad job with things as they are round about us. Here the age-old prescription of oriental philosphers is infalliable ; reduce your wants and desires. If your work does not give you anything more than mere subsistence, be contented with that, and instead of multiplying hours of work to win a surplus over and above your subsistence income, take an hour or so off to wander away into the dreamland of your fancy and give your mind the freedom to play truant with life's rigorous discipline. In the long run that will bring you more happiness than if you were to devote that time to creating a surplus in your income. For the surplus income is likely to lead to a deficit in happiness,—and so the problem remains pretty nearly where it was, or becomes something worse.

But this also is perhaps a counsel of perfection. If sagehood—the wisdom of wise men—were so easily obtained, we would all have become sages. But we are mere mortals, who want to live in decent comfort. So for us, a more practicable prescription would be more welcome, and it is, so far as I can see, only this : if we cannot be sages let us make an attempt to be heroes. Let us run away from work for a while whatever it may cost us. We will gain in the rebound what we lose in the spring : the freshness that will come to us will give us the zest to apply ourselves to work with greater energy and concentration, and the loss will be quickly made up.

But suppose we have snatched a period of leisure from the tyranny of routine. Is the problem solved ? By no means. Having got our leisure, the problem is how to spend it. Very few of us know how to spend our work-free hours. As a remedy for this, it is necessary for all of us to cultivate some hobby, something non-essential in which our minds may have rest and relaxation. Book-lovers can turn over the pages of some favourite books. Those who love the open air of countryside may surrender to the joy of standing out in the open and feed their senses with the sights and sounds that create beauty and music all around them, though they may not have eyes to see nor ears to listen. Of course there is no limit to the ways in which we can 'waste' time, and each is good enough provided it is of sufficient strength to keep us off from our daily pre-occupations.

Thus leisure is perhaps the essence of life. We live not to create work but to enjoy leisure. Or we may say, the sole purpose of work is to create leisure. The happiest man of course is he whose work is leisure, who finds perpetual joy in the work he has to perform. For to such a man work is never a soul-killing drudgery, and so all his work is tantamount to leisure since it does not destroy the soul.

4. THE QUALITIES OF A GOOD CITIZEN

Outline : 1. The meaning of term 'citizen'.

2. Faith in and adherence to the sovereign authority.

3. Co-operation with other members of society in the matters of public interest.

4. Respect for the rights of others as for one's own.

5. Patriotism *i.e.*, a sincere effort to enhance the glory of one's country.

Essay : A citizen is defined by Aristotle as one who has the right to take part in the legislative, deliberative, and judicial proceedings of the State to which he belongs. He is a subject with particular privileges. The rights to which a citizen is entitled have now become wider than before. These include a share in the government, exemption or immunity from some exercise of arbitrary power, equality of taxation, freedom to express opinion or to worship God.

There are two views of citizen's privileges and duties.

There are individuals who emphasise the privileges of citizenship, and believe that the State exists for the good of the citizen. There are socialists who emphasise the duties of citizenship. They believe that the citizens exist for the good of the State. Both views must be combined and a good citizen must recognise that the State he belongs to has a duty to him (his privileges), and that he has an obligation to it (his duties).

What then are the duties of a citizen ? The first and foremost duty of a citizen is loyalty to the country of his birth or adoption. Patriotism does not mean "My country, right or wrong." it means that in a national crisis or danger, a citizen must be prepared to do the greatest self-sacrifice for her welfare, even the sacrifice of his own life. The national slogan of England is : "England expects every one to do his duty." Pericles, speaking to the Athenians, gave mankind a noble notion of the reverence which a citizen ought to bear for his native country. He said, "I would have you day by day fix your eyes on the greatness of Athens until you become filled with the love of her ; and when you are impressed by this spectacle of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it ; who, in the hour of conflict, had the fear of dishonour always present to them ; and who, if they ever failed in an enterprise, would not allow their virtue to be lost to their country, but freely gave their lives to her as the fairest offering they could present at her feet." Truly the blood of heroes and martyrs is the seed of a nation One should ever be prepared to spill one's blood rather than bring a slur upon the fair name of one's country.

Secondly, a good citizen must never think of making an encroachment upon the rights of other citizens. He must look with an eye of reverence upon rightfully belongs to others. The history of India supplies us with a noble instance of it.

Thirdly, a good citizen must have great respect for the laws and institutions for his country. He must have no sympathy for crime, which is at best a breach of law. He may consider some laws imperfect, unwise and even unjust. He may use all *constitutional* means in his power, such as public speaking, writing to the press, organization, and the use of his vote, to get such laws reformed or repealed. But so long as a law is a law, he must obey it.

Fourthly, a good citizen must be a friend of law and order. He must strain every nerve in putting down crimes

and eradicate the forces of disorder and disruption that ravage the country. He must assist the Government in bringing law-breakers to book. Criminals must be made to feel that they have not only the police but also all respectable citizens against them.

Fifthly, he ought to take an intelligent interest in politics for, as a citizen, he has to vote, and he is responsible for using that vote for the good of his country as a whole. He must feel it to be his duty to improve the defective institutions of his country. He must be interested in the problems of national weal and must be ready to offer his help to those who are solving those problems.

Above all, he must do whatever lies in his power to improve the lot of his fellow citizens. He must render active voluntary service to his country, by serving on municipalities, education committies, and other public bodies. He must try to help his country with money also if he can. In short, he must be zealous in the discharge of his duties and must feel himself as one of the limbs of his country.

5. SPORTSMANSHIP

Outline : 1. What is meant by the term 'sportsmanship'?

2. The importance of sporting spirit for a player.
3. The role of sporting spirit in the formation of character.
4. The influence of sporting spirit on the individual and collective life.
5. Conclusion.

Essay : The sporting spirit or sportsmanship means the right spirit in which a man should take part in any spirit or game. Life is also a game and a struggle. And the sport of true sportsmanship which is required on the playground is also necessary in playing the game of life. A man who is a sport man maintains perfect equilibrium of his mind in both victory and defeat. Victory does not puff him up, defeat does not sour him. Such a man takes everything in a sportsmanlike spirit.

The first criterion of the sporting spirit lies in fair play and no favour. A real sportsman will never dream of cheating

in a game, or of taking any unfair advantage of his opponent. He will always "play fair", and honourably keep the rules of the game. And he will not expect any concessions from his opponent. He will take delight in having keen competition and fair play. In human life which is but a game and a struggle, he will never try to adopt unfair means and outvie others ; in every act and in every dealing, he will be fair and above board.

He displays a sincere enthusiasm for the game. It is not for the sake of idling away his time that he is indulging in stray strokes, but because he feels an inward prompting that he plays the game with unswerving boldness and unflinching spirit to the last. He is keen to win, and plays with all his energy to beat his opponent. His spirits run high, and he takes delight in rebutting the attacks of his opponent boldly. There is nothing lukewarm about his style of play, and he expects his opponent to be as enthusiastic as himself.

And yes he will always be generous to his opponents. He would rather give away a point than claim an advantage. He would never quarrel about petty things and make a mess of the whole thing. It is his glory always to give in to his opponent's claim, even though it is wrong, rather than wrangle over a disputed point.

The greatest test of a true sportsman is that he will play a losing game with pluck and patience. He will never lose temper even if his opponent goes on winning point after point. He will go on playing with the same enthusiasm and zeal with which he began. An unsportsman-like player will often get into a temper when he is being defeated, and throw the game away in a huff, like a spoilt child. But the true sportsman ever takes the defeat good-humouredly. He shows greater and greater pluck and energy as the odds grow heavier and heavier against him.

The final test of a real sportsman is whether he can take a defeat well. Victory everbody welcomes but it requires a tremendous moral courage on one's part to accept the defeat also with equal thanks and not to disturb the equanimity of his mind at all. Generally, it so happens that defeat disheartens a player ; he sinks down for the time being, he feels that his high spirits are fled away. This is not true sportsmanship. The true sportsman, even when defeated, sincerely congratulates his triumphant opponent, and shows no sign of humiliation or vexation. He rejoices in the victory of his

opponent and appreciates his superior skill in game. Louis XVI was a true sportsman. When he was being led to his execution, he is said to have exclaimed, 'Am I afraid? Feel my pulse.' His steady pulse when he was on the point of facing a terrible death, showed that execution meant nothing to him and that he was not feeling humiliation or vaxation in the least. Can a man show a greater sportsman-like spirit than this? And how difficult for a king to display it!

Human life is a game on a bigger scale. These very qualities are required to play the game of life. How often do we meet with people displaying the spirit of rivalry and animosity in the serious contests of life. How often do we meet with persons of superior muscles or brains turning the tables on their less able competitors. But this is utterly unjust and extremely undesirable. In every act and in every dealing, we should observe 'fair play'. Says a writer : "The chessboard is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient .." Does it behove a man not to display the same characteristics as those of the invincible player? The true spirit of sportsmanship is summed up in the words, 'Play up! play up! and play the game!' Indeed it teaches us what a poet has so beautifully expressed ;

"To set the cause above renown,
To love the game beyond the prize,
To honour, while you strike him down.
The foe that comes with fearless eyes :

6. HABIT IS SECOND NATURE

Outline : 1. Habit may be defined as an inclination of the mind to do or refrain from doing something, out of an urge from within.

2. Character—a bundle of habits.
3. Importance of habits in life. Proper habits account for success in life while bad habits lead to failure and disrepute.
4. Man is a creature of habit. But he must not be slave of any habit.
5. Judgment must control habits.
6. Conclusion.

Essay. Aristotle, the most practical and clear-sighted of philosophers, says in his *Rhetoric*, 'That which has become habitual, becomes as it were a part of our nature ; in fact, habit is something like nature ; for the difference between 'often' and 'always' is not great : and nature belongs to the idea of 'always'." That is, what we do *often* today, we will soon begin to do *always* tomorrow, and thus the habit will grow to be a part of our natural self. Hence when Aristotle's teacher, the great Plato, once, scolded a child for gambling with nuts, the child replied, "You are scolding me for a trifle." To this Plato gravely said, "Habit is no trifle." For habit, whether good or bad, is the basis of character, and a man is regarded by society according to his habits and disposition.

This is the reason why we should be very careful about our habits. Some are in the habit of forgetting to do thing or of mislaying things. Some have a habit of repeating words and phrases ; some of being unable to attend to anything. Once a habit is formed, we are practically at its mercy. A bad habit causes loss to oneself and irritates others. Whenever we catch ourselves doing something again and again, we should recollect ourselves and judge whether it is good for us or not, whether we should allow a disposition to harden into habit. "Habit is overcome by habit." Eternal vigilance over our habits is the price we must pay for acquiring a steady character.

For character is nothing but a bundle of habits. Habit, when it hardens, becomes the subsance of character. To quote Aristotle again, "men acquire a particular quality by constantly acting in a particular way". And with pointed logic an English writer says, "Sow an act, and you reap a habit ; sow a habit, and you reap a character ; sow a character, and you reap a destiny.' Excellent habits render the most difficult task easy to perform.

The best way, therefore, of building up character is to create desirable habits. One should cultivate only the habits that one desires and one's character will be formed according to one's wishes. The earliest seeds of habit are, of course, sown by the child's tendency of imitating its elders. Therefore it is important that grown up people should be particularly careful of their behaviour before little children. The influence of companions is also very great ; for association is the gateway through which many of our habits enter. This is the reason why choice of companions is all-important in life.

But one should not allow even good habits to take the place of one's free and rational will. The highest purpose of existence is to be able to decide on the line of action to be followed under certain circumstances. In other words, habits should not make us machines. Habit, says O.W. Holmes, "is a confession of failure in the highest function of being, which involves a perpetual self-determination, in full view of all existing circumstances." It means a surrender of judgment, of rational will. Let us be warned by a well-known story : A soldier was going with a dish of food when a mischievous urchin cried "Attention !" The soldier automatically dropped his dish and stood at attention. This sort of automatism is negation of man's higher privilege—his power to act upon thought. "Habit rules the unreflecting herd" (*Wordsworth*).

Therefore habits should be limited to routine activities where they are useful, but we must draw the line at that. They must not paralyse thought and the power of judgment In the matter of leaving our bed and going to sleep and arranging our day according to routine, it pays to follow a settled course of habit. But in the higher things of life, in making decisions, in operating our will, what is needed is not a settled habit, but the rational exercise of one's free will.

Let us, therefore, without losing our independence, develop habits of punctuality, courtesy, truthfulness, obedience, and charity. In other words, let us practise the virtues necessary for living a good life, as a matter of habit. Let us be able to say with the Roman Sallust, "For me who has spent my whole life in the practice of virtue, right conduct has become a habit."

7. THE VALUE OF DISCIPLINE

Outline : (*i*) Discipline means the submission to a set of rules declared by individuals or the society.

(*ii*) Life without discipline is like a ship without rudder.

(*iii*) The universe of God is ruled by discipline.

(*iv*) It is necessary in every walk of life.

(*v*) Discipline and liberty are not incompatible.

(*vi*) It is disciple that can uphold the balance of social life.

(*vii*) Conclusion.

Essay : Life without discipline is like ship without a rudder. Just as it is impossible for a ship to sail over the sea with safety without a rudder, so it is impossible for man to pass through the journey of life successfully without discipline. It is discipline that helps a man to sail aright on the ocean of life and bring him safe to the haven of peace and prosperity. Life is sure to become a hopeless wrek, if it is without discipline.

Discipline regulates a man's conduct and prevents him from being disorderly and impulsive. It brings great benefits to man by controlling and properly guiding his impulses to live an orderly and systematic life. We must discipline our life. Otherwise, confusion and disruption will destroy our happiness.

The training of a child is a good example of discipline in the right sense. To be a useful member of society a child has to be trained by its parents and teachers from its earliest years. The first lesson it has to learn is obedience. Then it has to learn how to behave—how to avoid conduct which is considered unbecoming and wrong and how to form good habits. Such a disciplined child will become a useful member of society.

The methods of training are patient instruction, example and punishment. A child must be given proper instruction to discriminate between right and wrong. It must be educated to distinguish between good and bad. It must be told what to do and what *not* to do. But sometimes all this preaching fails. A child is a born imitator and hero-worshipper. It does what its teacher does ; it practises what its parents practise in daily life ; it chooses its hero, and imitates him. So the best discipline for a child is through training and example. Fear of punishment may keep him away from doing wrong, but it will not make him do what is right. In the same way domestic animals, such as a dog or a horse, have to be trained before they can be of any use to man. Like the child, they must first learn to obey. The horses must learn how to draw a carriage and carry men and goods, and dogs how to guard the house, property and look after flocks of sheep.

But the hardest task of all is to learn self-discipline. We must learn how to control our passions and desires, how to check the evil propensities of our nature and resist the temptations of the world. Self-discipline is the crown and glory of man's life.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Men cannot work together harmoniously in societies and companies, if they do not agree upon certain rules of conduct. Strict obedience to these rules is called discipline. A society that has no rules or which does not see that its rules are obeyed, will soon fall to pieces.

Discipline is necessary in every department of life. A home in which there is no discipline among its members, where everyone acts according to his whim, can know no peace. It becomes the scene of disorder, confusion and conflict without a system. Half of its peace will vanish for want of discipline. Children must obey their parents, servants their masters, and inferiors their superiors if it is to be an abode of peace.

No less important is discipline in schools and colleges. That school or college cannot exist long where discipline is not enforced. If the boys can do as they like, regular teaching becomes impossible, and education a farce. No amount of teaching can make boys perfect men if they are not drilled in discipline. Students must yield implicit obedience to their teachers and professors and submit to proper authority and conform to rules and regulations if they are to attain perfection in education and training.

Rules and discipline are necessary even in games. If a batsman refuses to go out when he is bowled, or players defy the referee's whistle when he gives a foul or off-side, there is an end of cricket and football.

In matters of administration discipline is equally important. It is discipline that holds together so vast an organisation as the Government of Pakistan. From the head of the government down to the lowest servant of the State, all have to obey the orders and rules promulgated by the supreme authority. If discipline is lax, the whole structure is sure to fall to pieces. It is the maintenance of strict discipline that keeps a government going.

Nowhere is discipline so necessary as in the army. An army or a regiment without discipline is no better than a mob. Soldiers have to learn to act together as one man under the command of their officers; and the object of military drill is to make obedience to orders so perfect that it will become automatic.

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."—*Tennyson.*

Those who have read the story of the Loss of *Birkenhead* know how patiently did the crew meet death on that tragic occasion ! Another beautiful illustration is the charge of the Light Brigade. At the battle of Balaclava a cavalry of 600 British soldiers were ordered to charge a whole army of Russian soldiers. The difference in number was so overwhelming that the order seemed absurd. But the English cavalry did not stop to consider whether the order given was just or not. They boldly charged the Russian guns and thus rode into the jaws of death. Such was the discipline. "Discipline is the life and salvation of a ship in the midst of a storm."

But if discipline be exercised with unusual rigour, its object will be frustrated, for too much strain is unbearable and is in danger of disorganising the thing which it seeks to organise. For example, if excessive strictness be exercised upon a ward who is under training, and no relaxation be ever allowed to him, he will grow up to be a peevish or sullen youth always looking out for an opportunity to break loose and enjoy the the pleasures he is debarred from. Such unhealthy discipline is detrimental to the growth of a boy.

What discipline is in society, "the Spirit of the Hive" is among social insects. This "spirit" in societies of bees is supposed to direct their labours on a fixed plan, with intelligent consideration of needs and opportunities ; and although proceeding from no fixed authority, it is yet operative in each member of the community. So in an ideal state of society, the same 'spirit' works. No one rules ; all men obey. Men obey because they have that highest form of discipline called self-discipline which has taught them to prize others' happiness more than theirs, because thus alone can their own happiness be achieved in the easiest possible way, and the smooth working of society ensured.

8. THE DIGNITY OF LABOUR

Outline : (*i*) In olden days, labour as a whole was considered beneath dignity.

(*ii*) In the middle ages, labour came to be divided into dignified and undignified.

(*iii*) In the modern age, all distinctions are gone. No labour is now undignified, at least none thinks so except a few snobs.

(*iv*) Society and civilization are supported by the cumulative result of labour done by millions of men and women.

(*v*) Utility of manual labour.

(*vi*) Conclusion.

"It's certain there is no fine thing

Since Adam's fall but needs much labouring."—*Yeats.*

Man's first disobedience in the eating of the fruit of the Forbidden Tree brought upon him the curse of God—"By the sweat of the brow thou shalt earn thy bread." Such was the divine condemnation of the sinning Adam, as narrated in the Bible. Labour, than, being ordained by God, all human beings are subject to it without exception, and there can be nothing shameful or undignified about it even if it be manual labour.

But in the olden days manual labour was thought to be something inferior and degrading, nay something demoralising. The serfs, the tillers of the soil, the mechanics and the artisans, performed all the obnoxious, monotonous and hard tasks of life. They were looked down upon by the idle rich who thought themselves superior to them. The hewers of wood and drawers of water were thought to be inferior and contemptible beings. They were as much despised as the earth-worm—a creature which has no eyes, no sense of hearing, no feeling and hardly any sense of smell, and which breathes by its skin. These waifs and strays of society, serfs and slaves, the downtrodden and the weak were treated no better than animals.

Naturally in those days man associated no dignity with labour. But now the view has changed. We no longer believe that manual labour degrades a man ; rather we think it uplifts him. We no longer think that it is incompatible with the highest literary gift ; rather it makes us fit for the higer duties of life. We all know Linnaeus who used to help his father, a gardener, and became a botanist. We know of Smeaton, a wheelwright, Telford, a mason, and Stephenson, a blacksmith, who afterwards became great scientists. David Livingstone used to work at a loom but he died as the greatest missionary the world has ever known. Charles Dickens was employed in a blacking factory, but he became one of the greatest novelists of the world. Abraham Lincoln worked as a farm hard, but he also displayed maryellous administrative gifts and rose to be the President of America. When Peter the Great ascended the throne of Russia, he found his country sunk in ignorance and poverty. At an age when other princes like to wallow in luxury and love enjoyments, he worked with his own hands as a ship-wright in the dockyards of Holland. He worked in forger and did not think it beneath his dignity to carry coals and blow the

bellows. In fact, he worked like a menial and toiled like a galley-slave to glorify Russia. The result was that schools were opened everywhere, trade began to flourish, and people became more and more contented. Gladstone used to turn from wood-cutting to his duties of statesmanship. Mr. Baldwin was proud to own a shepherd and a coalminer to be teachers of his infancy. Thus manual labour is not held in contempt nowadays; rather it is regarded as the very foundation of intellectual brilliance and character.

Honest labour bears a lovely face. Honest labour, however mean it might be, has nothing less than the dignity of a king. It is much better to be an honest cultivator than to be a gentleman beggar. Whereas the former wins the praise and admiration of all, the latter is looked down upon. We are born to earn our livelihood with the sweat of our brow. Says Carlyle, "There is perennial nobleness, and even sacredness in work...... Two men I honour, and no third. First, the toil-worn craftsman that with earth-made implements laboriously conquers the Earth. Venerable to me is the hard Hand ; crooked, coarse : wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of the Planet ; Venerable too is the rugged face, all weather tanned, besoiled with its rude intelligence, for it is the face of a man living man-like." Ruskin also says in his *Unto This Last*, "The life of labour,—of the tillers of the soil and handicraftsmen—is worth living."

All work ranks the same with God. Rather we should treat all with consideration, so long as they do not adopt dishonest means of earning their livelihood.

9. PATRIOTISM

Outline : (*i*) Definition of patriotism : a sure test of life.

(*ii*) Origin and root of patriotism.

(*iii*) Obligations of patriotism.

(*iv*) Is patriotism the ultimate goal ?

(*v*) Dangers of narrow patriotism.

(*vi*) Conclusions.

Essay: "Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land !

Patriotism is the love of one's own country. It is a divine

spark lodged in the human breast. It teaches a man to love his own native land more than anything else. A patriot thinks no sacrifice too great for his country, he is ever prepared to die for his motherland. Truly it is said : "Mother and motherland are far more glorious than heaven." Cowper also says : "England, with all thy faults, I love thee still."

Johnson said, "Patriotism is the last refuge of a scoundrel." He referred to false patriotism which is called Jingoism,— bragging of one's country's power and wealth, meddling in the affairs of other nations, bullying the smaller and weaker powers. This is selfishness and narrow nationalism. The motto of such patriots is, "My country, right or wrong" and their teaching is that we cannot love one country without despising and hating all other nations. True patriotism never forgets the golden rule, "Do unto others as you would be done by." It never forgets that other nations have interest and feelings no less than its own, and that such interests and feelings deserve due consideration.

Patriotism can be manifested in many different ways. It does not always require a tremendous sacrifice. To do something, however little, for one's own native country, without the least throught of gain or fame is an exhibition of patriotism that has a merit of its own. He who fights against disease, fraud, oppression and wrong in his country, is also a patriot. And a citizen by the faithful discharge of his daily duties, by the moral support of a good example, by strengthening the hands of those who are fighting the battle of national righteousness, and by conscientiously and faithfully fulfilling his duties, can manifest his patriotism as truly as the others.

It is an oft-asked question how man, without being tutored above the love of motherland, comes to develop this instinctive emotion with the growth of consciousness. It is probable that love of motherland originates in the love of one's mother. As the child instinctively loves his mother in preference to the rest of mankind, so the man—the grown-up child—instinctively loves his motherland in preference to the rest of the world. Sociologists have strongly supported this opinion that it is love of mother that ultimately grows into and finds expression through the love of motherland. This sentiment is, however, strengthened by subsequent memories, both happy and unhappy.

Patriotism involves some obligations through which alone it receives practical manifestations. The mere feeling or declaration that I love my country is of no worth unless I prove by action that I am a patriot. The first of these is to place the

country's collective interest above the self-interest of the individual. This requires that a patriot will serve the country and, if necessary, at the cost of his own life and interests. The self shall, in short, be identified with the whole, both living or dying together. Secondly, patriotism calls for the cultivation of high individual character, hatred for wrong and love for truth and piety. It is such high and edified character of the individuals that will ultimately form the national character by means of a healthy synthesis. Patriotism, in short, is not merely to be professed but demonstrated through patriotic actions and thoughts.

While it is true that national patriotism is an indispensable virtue for every sound-hearted man, it is not right to allow this sentiment to eclipse other considerations, such as those that we owe to humanity. I must love my own country. But shall I hate others ? I value my own freedom, but can I enslave others to secure my country's prosperity ?

Although it is in war that patriotism is stimulated to the highest pitch of self-sacrifice, yet in times of peace men may be heroes and patriots as well. The field of literature provides us with such examples—Burns and Scott in Scotland, Shakespeare and Milton in England, and Virgil in Italy. Not only great poets, statesmen, and warriors, but tillers of the soil and artisans may maintain the honour and integrity of their country by word and deed.

Blessed is the country where patriotism flourishes ! Under the cool shadow of such a tree the tender plant of liberty, greatness and glory of a nation can grow and thrive. And a country which lacks patriots lacks fame and glory, because it is the blood of patriots that is the seed of a nation.

10. SUPERSTITIONS

Outline : (*i*) What is superstition ?

(*ii*) Root and origin of superstition ?

(*iii*) The influence of superstition on human character.

(*iv*) How to cure superstition ?

(*v*) Conclusion.

Essay : Superstition is the child of folly and unreason. We are said to be superstitions when we subject ourselves to fanciful causes for happenings that seem to be inexplicable. Superstition is nothing but an ignorant and irrational belief

in supernatural agency, omens, divination, sorcery and witchcraft. Even today there are parts of the country where a farmer will switch off his light and go out to ask a "wise woman" to cure a sick cow, and his daughter will pay good money for a love-charm. In the Middle Ages in Europe, the belief in witchcraft led to the persecution of poor old women, who were suspected to be the ministers of the black art. The Spanish Inquisition tortured and burnt thousands of good people at the bidding of superstition. Historically the most famous execution is the burning of Joan of Arc.

Superstition is born of ignorance. Ignorant savages worshipped the forces of Nature as they could not account for their power. Thunderstorm which could uproot mighty oaks, pull down huge buildings and do a considerable damage to the crops, was an inexplicable phenomenon and they naturally thought it to be the manifestation of the activities of some evil spirit. The moon and the sun were worshipped as gods because the formation of night and day perplexed their imagination. Natural phenomena such as the downpour of rain, the crash of thunder and the repeated flashes of lightning came to be regarded by them as the battles of gods and demons raging in the skies. The eclipse of the sun or the moon also was beyond the scope of their imagination. They consoled themselves with the words of Hamlet :

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

We have many superstitious notions prevalent amongst us. If any one calls a man who is on the point of going somewhere, or sneezes, his going is at once postponed. An empty pitcher, or the sight of an oil-man is regarded as an evil omen at the time of starting on a journey. If a man is about to go on business and sees a corpse on his right, he feels sure of his success. But if he sees the same on his left he believes that he will not fare well in his mission. The afternoon of Thursday is considered specially ominous, so much so that a person is forbidden to undertake a journey even if he has a sure chance of being crowned, by going to a certain place. A fond mother dares not allow the nurse to take her baby into the street without putting a black spot on his forehead. Similarly, the shooting of the planets, the barking of the dogs, the neighing of the horses, and the hooting of the owls are considered ominous. "A screech-owl" writes Addison, "at midnight has alarmed a family more than a band of robbers."

Such is the power of superstition. It may be called a disease of the mind. It gives rise to vain fears and unimaginable anxieties. It interferes with the timely execution of many a good purpose. It hinders the spread of civilisation.

The result is that superstition tends to become a bad habit-demoralizing influence in life. It saps our self-confidence. We are haunted by fear and pursued by a nervous dread. We find our freedom clogged, our mind rendered helpless.

Superstition is to be understood by comparison with prejudice. Both apparently mean blind faith in something. Both are built upon a denial of the access of reason into their realm. But the former relates to extra-mundane affairs, things that are supposed to exist and operate beyond the earth, while prejudice is concerned with worldy affairs. The belief in the existence of seven layers of the sky or in the sun moving in a chariot round the earth is an example of superstition, while the faith in monarcy as a divine institution or in poverty as a curse of God is an instance of prejudice. But in practice they often overlap each other because many of the superstitions and prejudices have the same source of origin. Thus the same occult cause which underlies the notion of sneezing being ominous when somebody sets out, also lies at the root of the belief that wealth is a matter of good luck. In both, the invisible hand of a superhuman power is supposed to work to bring about the inevitable result. Finally, prejudices are more or less refined forms of certain superstitions and derive their so-called validity from them. The whole realm of man's blind faith is covered by superstition of which the prejudices form a part though with recognizable identity of their own.

Superstition is detrimental to progress because it encourages a kind of fatalism and belief in chance, which destroy that self-effort and steady endeavour so essential to the progress of nations or of individuals. I makes men cowards ; it makes them dwarfs. 'No itch is more infectious than superstition.' 'All argument is against it, but all belief is for it.'

The influence of superstition on human character is too deep and far-reaching to be slighted. Rooted deeply in the nature of man—the particular nature which makes him fearing and weak—, superstition ranges over every individual, more or less, and a man completely free from its shadow is yet to be found. Life is a chain of chances, in course of which success and failure, sickness and health, loss and gain, come alternately. At times no explanation can be found for a particular behaviour of luck when the mind is easily led to believe that some superhuman power is controlling the destiny. From there it is only

one step to the unending chain of superstitious beliefs which the strong brain discards as foolish but the feeble mind grabs as its last hold. Hardly there is a man whose mind would not feel weak in a graveyard at night. Why ? Because the general belief is that graveyards are haunted by spirits. Reason finds no basis for this but the weak mind submits to it. It is because of this inherent weakness in man that the citadel of superstition remains, yet largely unconquered.

But it must be admitted that modern age is no longer an age of superstition but one of definite enlightenment. This change has been brought about by the growth of science and the rationalization of philosophy. Science has declared and also established to a large extent that nothing can exist without a cause. Thus the former foundation of blind faith—faith without any question—has been greatly demolished. The best way to combat superstition more and more is, therefore, to develop science further so as to bring it to explain more and more of the phenomena that confound our imagination.

Gradually with the increase of knowledge, superstition will die out. Superstition is a thing of darkness ; it cannot stand the light. It is the child of ignorance, and hates and flees from the face of knowledge.

11. GOOD MANNERS

Outline : (*i*) What is meant by good manners ?

(*ii*) The need and importance of good manners in social life.

(*iii*) Superiority of ethical merit over material merit is an established fact.

(*iv*) Good manners and human personality.

(*v*) How to cultivate good manners ?

(*vi*) Conclusion.

Essay :

"The gentle mind by gentle deeds is known ;
For a man by nothing is so well betray'd.
As by his manners." —Spenser's *Faerie Queene*.

If man is a bundle of habits, a gentleman is a bundle of manners. As in the Middle Ages, in Europe the highest glory of man was to call himself a Christian, so in the twentieth cen-

tury the highest tribute that can be paid to a man is to call him a gentleman.

A man of good manners is an ornament, but a rude man is a plague to socicty. Manners are the ornament of action ; as there is a way of speaking a kind word or of speaking a kind thing, which greatly enhances their value.

Good manners have always been the hall-mark of noble minds. Christ washed the feet of his disciples ; and Krishna washed the feet of his Brahman guests. George Washington took his hat off to a Negro who saluted him. A friend of his reprimanded him for showing so much regard to a Negro as to take off his hat to him, but he replied that he could not allow a negro to surpass him in good manners.

Good manners are indispensable to all. They are a better possession than wealth, beauty or talent. Civility of speech and action is the only thing required of man. A Frenchwoman went to the length of saying that she could not tolerate a breach of good manners, though she could never be put out by insults. Thus civility and courtesy are of the greatest value to man. A merchant who is not courteous soon loses his customers. A public officer who is not courteous soon becomes unpopular. If a lawyer wishes to succeed at the bar, he must be courteous to his clients ; if a professor likes to be popular he must deal with the students in a courteous manner. If a principal wishes to manage his staff satisfactorily, he must not forget to be courteous to them. A salesman requires it most if he wishes to dispose of his goods ; a student requires it if he desires to be respected by his class-fellows ; and a master needs it if he wants his servants to work for him and hold him in high esteem.

A man who does not possess good manners cannot be called a well-bred man. It is very clearly expressed by Dr. Johnson, when he said that the difference between a well-bred and an ill-bred man is that one immediately attracts one's liking, the other one's aversion. 'You love the one,' he observes, 'till you find reason to hate him'; you hate the other till you find reason to love him.' It is true 'manners maketh man and the want of it a fellow.'

Good manners lend charm to a person. They enhance the nobility of one's nature and the beauty of one's soul. A man may be very noble, but if he is not mannerly in his conduct and behaviour he is liable to be misunderstood, because he cannot be agreeable to those with whom he comes in contact. On the other hand, a treacherous man may pass for a gentleman and win the love and affection of his fellow men if he is courteous

in his behaviour and is of an amiable and sweet disposition. Such is the magic influence of good manners.

Yet this does not mean that manners are a true index of character. Manners are sometimes misleading, but usually they exhibit a man's inward nobility. A man who possesses agreeable manners cannot but possess a noble soul :

"Manners are not idle but the fruit
Of noble nature and of loyal mind."—*Tennyson.*

It is said that laws defend us from the violence of the criminal classes, and good manners protect us from the rudeness of the selfish and the thoughtless. As such morals and manners which give colour to life are more important than these laws. As a proverb goes, civility costs nothing and buys everthing. Good manners in a man are his best recommendations in all walks of life. Good manners win for us respect from all whom we come across.

Whereas society respects and rewards good mannered persons, it hates and cannot tolerate the awkward and ill-mannered persons. So good manners should be acquired because they are the ornaments of action. They give a touch of grace to our personality. So it is essential for us to learn and cultivate polite and humble attitude towards others in life.

12. SELF - RELIANCE

Outline : (*i*) What is meant by the term 'self-reliance' ?

(*ii*) Need for self-reliance.

(*iii*) Self-reliance is the mother of many virtues.

(*iv*) The history of human achievement is indeed a record of what men can do by himself.

(*v*) Conclusion.

Essay : One of the greatest virtues that one should try to develop is the habit of self-reliance. A man who relies upon himself wins a sort of glorious independence. He has not to wait to be helped by others. His attitude to life is the heroic attitude ; he is a host in himself. Life to him is a great adventure, full of interest and excitement. He never feels dull and dis-spirited. "Most is happy he," said Cicero, "who is entirely self-reliant, and who centres all his requirements in himself." Thrown upon his own resources, he accepts the challenge of life, and develops new virtues, new qualities. He is full of devices, ever

ready to take the initiative, always confident of finding a way out of difficulties.

In our country, the lesson of self-reliance is particularly needed. We are by nature fatalistic in our attitude. Our tendency is to depend too much on fate, or chance, or some other person to help us and to pull our chestnut out of the fire. Fate is usually the scape-goat on whom we place the heavy responsibility of our failures, which we always call misfortunes. This habit of mind destroys the springs of action. But if we have courage, daring and initiative, we may become the masters of our destiny. There are many who make their fortune by their own efforts and then call it fate. They think it is an act of piety, of humility towards God. But even this attitude is not proper. If it is God Who has given us strength of body and power of mind, He surely expects us to help ourselves with these and not to be always whinning for divine help. It is our duty to develop the gifts that He has given.

Self-reliance is the parent of many virtues. The self-reliant man is patient and persevering. He does not cringe and complain. He does not shirk his duties or responsibilities. He does what he can by himself and uses it as an instrument for greater success. He does not envy others, nor does he think of begging favours from others. He faces his misfortunes with quiet courage. Therefore Emerson calls self-reliance 'the essence of heroism', 'the first secret of success'. The self-reliant man feels neither fear nor shame to labour with his own hands if necessary. He is always learning new lessons, gathering valuable experience. His example is an inspiration and his achievement is an example to others. Failure cannot shake his well-grounded faith in himself ; it only spurs him on to renewed enterprise. This confidence in himself wins him the confidence of others. In the face of failure a self-reliant man does not lose self-esteem and this gains him the esteem of the world.

The great Italian artist, Michelangelo, said, "The promises of the world are for the most part vain phantoms." If we trust in these, we only delude ourselves. When the time comes, they invariably betray us. And even if they do not, they only help to underline our weaknesses, and breed in us a feeling of inferiority, a ruinous distrust in ourselves, a pathetic dependence on others. As Bernard Shaw pointed out, "it is easy—terribly easy—to shake a man's faith in himself." And nothing does this more effectively than the habit of relying on others, of expecting the world to help us.

The history of human achievement is indeed a record of what man can do by himself. Great heroes, great scien-

tists, great merchants,—they were all self-made men. Babar founded an empire relying on his own strong arm. Benjamin Franklin was born of poor parents who could give him little education, and yet, by relying on his own God-given power he made his name memorable in science and in statesmanship. Michael Faraday began as a book-binder, but rose to be one of the greatest scientists of the world.

Self-reliance does not mean that one should be conceited about oneself. It should always go hand in hand with a proper feeling of modesty. Another defect to be guarded against is selfishness ; —self-reliance should not make one selfish. A man should act not for himself, but be ready to lend a helping hand to others in their need. This is not difficult for him, for by his habits of self-reliance he has so developed his capacities that he can extend his duties beyond himself. Finally, the self-reliant man should not disdain to accept help from others. If any one comes forward to help him, he should accept it gratefully. It only means that he should not remain waiting for others to come and help him. "There is no dependence that can be sure but dependence upon one's self," said John Gay. Generally, the world estimates us as we estimate ourselves. If we think poorly of our own abilities, if we look to others for guidance at every step, we cannot expect others to rate us high and put confidence in us.

13. TOWN LIFE VS. COUNTRY LIFE

Outline : (*i*) Advantages and disadvantages of town life.

(*ii*) Merits and demerits of country life.

(*iii*) Importance of towns.

(*iv*) Charms and beauties of villages.

(*v*) Scenic beauty in villages—a rarity in cities.

(*vi*) Conclusion.

Essay : In ancient times people lived in village. Several villages were grouped together under one headman, and formed one of the units of society. Gradually, with the increase of population and commerce, there sprang up the towns. But antiquity had not so many towns as we have now. The number of towns was much smaller than it is now. The tendency of modern civilization is to give prominence to town life. Consequently, towns are increasing in number by leaps and bounds. But the

majority of men live in the villages. Both town life and country life have advantages as well as disadvantages.

Towns afford, in a large measure, facilities for education and medical aid. In a town there are numerous schools, colleges and libraries. There are large lecture halls where matters of public interest are frequently discussed. In short, anybody with a real craving for knowledge and wishing to perfect himself in any branch of study, will find some educational institution with its doors wide open to him. But in many villages there are no schools at all.

Again, in a town there are hospitals and dispensaries where medical aid is easily available. There even the poor are carefully treated free of cost. There are efficient and experienced doctors from whom medical advice can be had. Besides, a town is a centre of business where all sorts of men may find suitable employment. There are good roads and convenient means of conveyance. There are also various forms of amusement and recreation.

But town life has its disadvantages. A town is over-crowded. There is no pure air, for it is always filled with dust and smoke. The streets are noisy. In a town, pure and fresh foodstuffs cannot be easily procured. Pure milk is very rare. Living is costly. In a town the black smoke of factory-chimneys blackens the sky. A town is sometimes no better than a prison house made of brick and mortar. The dwellers suffer for want of fresh air. They long to run back to the lap of nature. Each town has, however, a number of beautiful parks and lakes, gardens and groves ; but their artificiality is often very much depressing.

Inspite of all these ugly features, towns have their importance and usefulness. They were created out of necessary. Industries grew up and men began to flock to towns for trade and commerce. So long as business and industry from the economy of a country, towns will not lose their importance. Towns have other attractions also. There are tall and beautiful buildings, motor cars, trams and buses and cinema halls with all their charms to attract people. Besides, there are comforts, fashions and luxuries in a town. Vices grow more in towns than in villages as there are many temptations here.

There are, of course, certain reasons why people wish to get away from the villages. Life in a village now-a-days is one of discomfort and trouble. For in many villages there are no schools. It is very difficult for the people there to get any education. There are no good physicians, no hospitals and no

dispensaries. Most of the villages are insanitary. They abound in swamps, wastes and jungles, which are hot-beds of malaria and other diseases. Good drinking water and conveyance are badly wanting. A country life has, however, charms and pleasures that amply compensate us for these drawbacks.

Villages have now lost their charms and fallen into disgrace. Quarrels and abuses and speaking ill of others have taken the place of cordial brotherly relations prevailing in the past among the villagers. A village is no longer a paradise now. Perhaps in earlier ages, villagers were happier, healthier and more prosperous than they are now. Poets used to sing of the calm beauty of village life. But conditions have now changed in many of the villages of our country.

Still it cannot be denied that villages too have their own charms and advantages. Town people are business-minded, and business is based on competition which tends to make men narrow-minded. They care for nothing but money. The whole atmosphere of a modern town is full of bitterness and vice. People, therefore, sometimes seek refuge in the villages.

There is a popular saying "God made the country and man made the town". It, perhaps, means that a village being God's creation is full of heavenly beauties and grace : but a town is man-made and therefore, cannot rival a village in beauty. The dewdrops on the grass glitter in sunshine and appear like diamonds. The paddy plants dance and sway at the touch of the pleasant breeze. They toss their golden heads in joy and send a thrill of pleasure into the hearts of men. The song of birds on trees fill the air with melodious music. The flower plants and trees, the green fields, the clear water of tanks, ponds and rivers present a very charming sight to the people on a moon-lit night. The starry sky also fills the human mind with dreams of heaven. A town-dweller is very often denied these sights.

A village is really rich in the beauties of nature. Rows of trees with blooming flowers, cool groves with green leaves, make up a charming scenery that is sure to make one forget the worries of life.

In a village, there is calm everywhere. There are invigorating fresh air, pure milk, various kinds of fruits, vegetables and fish. Living is very cheap in a village. In short, the villagers, in sympethetic co-operation with one another, live a placid life.

Rural life will be more pleasant and comfortable if proper arrangements are made for sanitation and education.

No straight comparison can be drawn between town life and country life. Each has its peculiar merits and also defects.

14. LIFE IN A VILLAGE

Life in a village is, as a rule, dull and monotonous. The village people are simple, religious and conservative. They do not like to change with the changing conditions of the world, and also do not adjust themselves to the needs of the times. It presents a striking contrast to city life. The townspeople will wonder at the ways of the villagers. They are unmindful of all talks on education, progress and science.

Men in the villages get up early in the morning with the song of birds. They remain busy all day long with their respective works. In the afternoon, the children and younger people play in the open fields, while their fathers and grandfathers look on with lively admiration. They go to their respective homes with the sunset, talk on worldly affairs or tell stories. Then they take their meals and retire to bed early to enjoy a peaceful slumber.

The villagers may be classified under three heads—the rich, the middle class and the poor labouri ıg class. The rich people generally leave the village and flock to the town to enjoy its manifold advantages. The middle class people are unemployed and their number is considerable. But the vast majority of the village people belong to the poor working class. The bulk of this class of people are the poor peasants and landless agricultural labourers. The tailors, the blacksmiths the weavers and the fishermen also belong to this class of working people.

Those who are comparatively rich, lead an indolent and easy-going life. They rise late in the morning and, after breakfast, take their seat in the bungalow where they meet various people of the locality. They discuss with them the current affairs of the village and settle disputes of the villagers. They take the law into their own hands and punish the guilty fearlessly. They go out and inspect the work of the labourers engaged by them for various purposes. Then they go back home, bathe in the pond or in the river with their children. After launch, they enjoy regular nap, and nobody disturbs them during that time.

The life of the middle class people is more active, though the unemployed among them are easy-going. Some of these middle class people are land-holders having big farms and all necessary agricultural equipments. They themselve do not cultivate the land but engage labourers who do all the hard work for them. They supply the seed, the cattle and other necessary things, and personally supervise the work of these labourers. The unemployed among them live as mere parasites Having little or no education, they are engaged in all sorts of mean and petty business. They take part in village politics. and are full of meanness. In the morning they gather round a neighbour's verandah and there they smoke and gossip away the time. The mid-day meal of the middle class people consists of rice, dal and one or two dishes of fishes or vegetables. They take a short sleep. They pass the evening in playing at cards or in merry-making.

The poor labourers are the busiest people in the village. They toil from morning to night, and supply the rich townsmen with their daily needs. They are doomed to a life of perpetual drudgery and poverty. They are not paid well for their hard labour, and so they have to go ill-fed and ill-clad. They often fall victims to malaria and other diseases and suffer a great deal as they cannot accord to pay the fees of a doctor. The peasants rise very early and after taking a quantity of stale bread go to the field where they work in the sun and rain till dusk. Some return home at about 11 p.m., while others do not ; their mid-day meal is sent to the field. In the evening, they gather in the courtyard of a well-to-do villager and spend the time in the gossiping or merry-making.

The women of the village rise with the sun and perform their household duties. At noon they go to the ghat of a neighbouring pond with pitchers on their laps. Many of them gather there and gossip as they take their bath. In the afternoon, they gather in a place and pass their time in all sorts of idle talks on their husbands, their ornaments and their clothes. Serious topics rarely find a place in their talks. They are illitrate and their world is confined within the limits of the village. But they are very affectionate and dutiful. Sometimes the women of the peasant class work side by side with their husbands at home or in the field.

The villagers lead a life of contentment, though they lack many good things of life. They are united by strong bonds of affection, love and fellow-feeling, and, in times of danger, they stand by one another. They generally live in

joint families, members of which are held together by the strongest bonds of domestic affection.

15. AMBITION

Outline : 1. Definition : not identical with career.

2. Ambition may be good or bad.

3. It lends impetus to work.

4. Conditions of success in ambition : strong will and assiduous industry.

5. Evils of over-ambition : frustration and anxiety.

6. Conclusion.

Essay : Ambition may defined as the desire for distinction. It is not identical with what we call career, though, in practice, the latter serves as the stepping-stone of the former. Thus a man choosing business as his profession and starting with the setting up of a small shop may have the ambition of being a commercial magnate in future.

Ambition may be good or bad. It may also be selfish or selfless. If the aim is to attain noble end, the ambition is good. But if it is directed to selfish and mean ends, the aim is bad and fraught with grave mischief for the individual as well as the society. To seek wealth or power is a natural instinct of man and cannot be condemned as bad unless the seeker intends to use them for doing harm to others. Again, some aims may be entirely unselfish and realized at the cost of great personal ends. A rising business man or a reputed lawyer stepping into the struggle for freedom or into the thankless task of reforming society is one whose ambition is selfless. On the contrary, one who craves education, money or wealth for the sake of personal distinction and with no concern for one's fellow-beings may be said to have a selfish ambition.

Ambition has been called the first condition of success in life. It lends impetus to work. If the life is comparable to a ship, ambition is the driving-force that pushes it on and on. A man with a high aim in life, even though weak and poor, feels an urge within which gives him energy to work and courage to brave dangers. Rockefeller, the American multi-millionaire and Charles Dickens, the noted British novelist, were both born and brought up poor. But they were ambitious. The inward urge to succeed in life was so powerful that they knew no rest, no peace of mind without working more

and more towards the fulfilment of their high aim in life. Thus, it was their ambition which gave them inspiration in failure and courage in difficulties and ultimately they were able to leave their mark on the face of history.

Ambition lends impetus to work. The motive behind work becomes very powerful when it proceeds from ambition. Progress and prosperity are but results of the life-long endeavours of ambitious men. Ambition works wonders for those who plunge into life's struggle with a will, who feel a great enthusiasm for their desired object, and who have the energy to win through at all costs.

Social progress is, by and large, due to the untiring efforts of ambitious men and women—scientists, philosophers and politicians. If man would have no ambition for better life and would be content with whatever he had, our present civilization would have never been achieved. Man would yet remain in caves and in the darkness of ignorance and superstition. The ambitious Columbus discovered America. The ambition of Captain Cook and Vasco-De-Gama led to the discovery of sea route between the East and the West. All the scientific inventions, political innovations and economic progress were contributed by inspired souls, with the flame of ambition burning ablaze in their hearts.

Ambition is dependent for its success on certain qualities, in whose absence ambition degenerates into idle day-dream, Ambition must be backed up by strong will, assiduous industry and dogged preseverance. The habitual drone will gain nothing from ambition except disappointment. Success in ambition is, in short, the cumulative gift of three qualities in the main—will, industry and preservance.

As ambition leads to success, over-ambition ends in failure, often disastrous failure. Ambition should, therefore, correspond to individual circumstances and abilities. ·Idle speculation, beyond the reach of the person concerned, degrades rather than elavates. We must always take care to weed out such desires from our mind.

In conclusion. ambition is the soul of life. An unambitious man is virtually a dead man. But ambition must not only be high and reasonable but also honest and edifying. To aim at a base goal is worse than having no aim at all.

16. CURIOSITY

Outline : 1. What is curiosity ?

2. Man and curiosity.

3. Curiosity in animals.

4. Uses and abuses of curiosity.

5. Conclusion : juvenile curiosity.

Essay : Curiosity may be defined as the desire to know the unknown. It is synonymous with inquisitiveness which means the inclination to ask question on everything that strikes the imagination. The mind in course of its normal chain of spasms catches hold of an idea and becomes bent upon knowing everything about it. It then keeps stumbling against a series of hows and whys until an answer has been provided when alone the convulsive grasp of the mind about the idea is relaxed. But there is no end of such grasps. If one answer has come worth satisfying the mind's queries about one thing, it immediately grabs another and yet another, thus multiplying question after question on all things that strike it. Thus the range of curiosity, which in fact, means the questioning attitude of the mind, extends over every conceivable thing or phenomenon, from the name of a crawling insect to the origin of the Creator.

Curiosity is inherent in the very nature of man. Right from the day when his eyes opened upon the vast universe and its various mysteries, man has been asking questions and wanting to know all things, knowable and unknowable. In those days, there were queries but hardly any answer. With the growth of his intelligence, he began to find answers real or imaginary. This led to further questions and, in fact, more and more questions were coming up as answers to more and more of them were available. At last came science and provided replies to numerous questions that remained long unsolved. But that meant not the end of curiosity but the beginning of a barrage of questions asked everyday. In this way, man's insatiable desire to pry into the secrets of the Universe continues and will, perhaps, continue till eternity. Man has aspired to know, has been knowing and yet craves to know with mounting zeal and tenacity all that crosses his mind—about creation, life, death and hundreds and thousands of phenomena, big and small, physical and metaphysical. Curiosity is, in fact, a part of man's rationality. That is what distinguishes him from his fellow-animals. He has a mind to grasp ideas and a brain to convert them into questions. Here is the birth of his curiosity. This will last as long as man remains a thinking animal.

It is not easily ascertainable if animals, that is, lower species of creation, has curiosity like man. As curiosity is the product of the interaction of the mind and the brain, the animal having both, may also have curiosity or inquisitiveness, not extensive and everwidening in range like man's but limited to the narrow surroundings of their life. An apparent exception to the state of doubt is, however, the monkey which obviously has that nature of prying into secrets. Stories of monkeys having given their lives for satisfying their curiosity are many and well-known. But then, as Biology says, monkeys belong to the same species as man and the faculties of both are agreeable, if not similar. Some birds, notably the crow, and some animals notably the dog, are at times found to give proof of the possession of such faculties as give birth to curiosity. But it is yet to be answered conclusively if animals as a whole have curiosity or not—a subject which itself is a field for man's investigation to satisfy his own curiosity on the issue.

The role of curiosity in life is impossible to be fully estimated. It is curiosity that lies at the bottom of all our progress—scientific inventions and discoveries, philosophical findings and conclusions in all other spheres of life. Curiosity drove to action the explorer, the traveller, the climber, the diver and such other uncommon souls, the aggregate of whose efforts is the civilization we boast of. Newton's question as to why the fruit fell down instead of soaring up led to the invention of gravitation and its many subsequent off-shoots and innovations. Thus curiosity and curiosity alone has been the singular driving-force behind the advancement of man's culture, literature, science and all that makes up the edifice of human society. In pursuing his desire to know the unknown and unveil the shrouds of mystery, man has braved dangers and faced death in large numbers but nothing could curb the march of curiosity. Even now, it is principally his curiosity that is impelling him to pry into the outer space. All the expensive expeditions planned for space travel may be of no material benefit. But man must yet know what is there beyond the earth's atmospheric belt and this may some day lead to the discovery of a new world, rewarding man's efforts a thousandfold. Thus what begins in the form of a simple question often ends in a spectacular result entirely beyond the imagination of one who asked the question first.

Curiosity has, however, its abuses, as perhaps everything on earth has. Excess of curiosity sometimes leads to dangerous situations. When we go to a laboratory or come close to an auto-vehicle, we feel curious to lay our hands on this tube

or that key. Such undue curiosity has caused explosions and deaths. Again, while passing by a neighbour's window, we feel curious to peep into the house. Though born of the same process of the mind's working, such curiosities are bad and harmful and should be avoided by all means. To make curiosity creative, it is necessary to put the mind under some control. Else it may get curious about things which one has neither any right nor any necessity to enquire about.

In conclusion, curiosity in a child indicates that the juvenile mind is seeking to develop in the natural course. Parents often dislike such curiosity and avoid questions. Some even go to the extent of returning queries with displeasure. Such methods retard the normal growth of the child's mind. It is a necessary condition for the proper upbringing of children that their questions, however unreasonable and endless, should be answered. For, to put down curiosity is to retard the normal growth of the mental faculties.

17. SUCCESS IN LIFE

Outline : (*i*) What is success ?

(*ii*) What makes for success ; inheritance of good circumstances, industry, perseverance and self-confidence.

(*iii*) How to guard against failure ?

(*iv*) Man can build his own fate ; no cause for despair.

(*v*) Conclusion.

Essay : It is not easy to define success except by saying that it means the fulfilment one's aim in life. Every conscious boy or girl—conscious of the purposes of life—has some ambition, some goal to attain. If that ambition is realized, the person concerned may be said to have achieved success in life.

One of the most common instincts of man is to attain success in life. Some gain it in part while others strive for it all their life without any result. Success, in fact, is the most elusive goal.

It is said and widely believed that the inheritance of favourable circumstances is the first and most important qualification for success. It is true but not wholly so. It is our common experience that successors to handsome fortune do not

always make much headway in their life. Hundreds of persons born in affluence and brought up under the most favourable circumstances and given a good start in life have failed no less miserably than those who were denied them all. All these lead us to conclude that good start in life alone does not suffice for success and that other conditions are necessary.

As we can gather from the lives of great men—men who live immortal in the pages of history—, one bidding for success must have, above all, a high ambition. For, ambition spurs a man on to endeavour and brings him to exercise all his powers and faculties for finding out a way in the face of all handicaps. Without ambition—a burning, lofty ambition—man lacks that essential urge, that driving force which is necessary to batter down all oppositions that may come his way. But ambition is no better than idle fanciful dream unless it is backed up by industry—the wholehearted application of the body and the mind to gain the objective. And in course of endeavour, however sincere and well-planned, occasional failures are bound to happen which are apt to frustrate us and make us give up further effort. Here comes the necessity of perseverance—the quality of repeated attempt. It should not matter if a man has failed once, twice or even thrice in the same enterprise. Let him undertake a fourth attempt and also a fifth. Unless, of course, his plan is based on wrong assumptions, he shall succeed, sooner or later. In our day-to-day life we come across many instances when the jealous mistress of success has yielded only as a result of persistent endeavour.

Success in life also requires two other qualities which condition and determine the attainment of life's goal as largely as the sun conditions life on earth. They are character and self-confidence. One may have immense riches. One may be as industrious as the bee and as preseverant as the spider. But if one has no character, failure in any big enterprise is foredoomed. A man without character is swept off by every gust of emotion. He tends to deceive others and lose his reputation in the long run. Nobody believes him. And one who has lost the trust of others will never attain success in anything—business, politics or service. As to self-confidence, it precedes success almost as cause precedes effect. The path of glory is strewn with chances and hazards which must be faced with courage and determination. He who is timid and nervous hesitates often at the threshhold of success. Opportunities slip through his fingers when he is wavering between "to do or not to do." "Self-trust," said Emerson, "is the first secret of success." And self-confidence comes from and is strengthened by the conviction that "what man has done, man can do."

Once hesitancy is conquered, a decision to go ahead is taken and a determined beginning is made, half the battle is won then and there.

It is not sufficient for success to ensure the conditions that make for it. It is equally essential to provide against those factors which may frustrate all sincere and earnest efforts and thus bring about failure in life.

The first of these provisions is to choose a correct career after dispassionate and thorough assessment of one's abilities, aptitude and resources. Some amount of capital is necessary in business He who lacks the minimum of capital should never venture into commerce as a career for his failure is foredoomed even though he may put in his very best. Similarly he who is delicate in constitution and indolent in nature should never go for engineering, for, success in that line calls for good health and hard labour. The career to be chosen should again be one in which the person concerned finds joy. Sheer prospect of an occupation should never be a guiding consideration. It is often found that our youth crowd around civil service, medicine, engineering and law not because they have taste and ability for them but because fierse are prospective and lucrative. Some of them, who have extraordinary brilliance, may succeed in making up their deficiencies quickly. Others lag behind and prove failure. Thus both the individual and the country sustain loss.

The next provision is to make proper analysis of the cause of failure and its necessity is never at an end. We generally attribute our failure to bad luck which is a very dangerous conclusion, leading us nowhere and making us incapable of making further effort. As a thinker has said : "When we are taught to thinkof this world, we think of its wrong, miseries and failure as a part of the perfect natural order. Then our reason is atrophied, logic is hypnotised and our effort to improve our lotfades away our into a passive acquiscence of things as they are, or, still worse, into a slavish adulation of the absolute in whose hands we are mere pawns." In life's battle, therefore, fatalism should have no room. Instead of trying in vain to trace failure to fate, we should try to find its cause in and around ourselves when it will be clear that our failures are due mostly to our own defects, in part to circumstances both within and beyond our control and not at all to any super-human agency. Once this finding is arrived at, remedies are not difficult to be found out. If, therefore, the causes of one failure is properly analysed, they may be guarded against and improved upon when subsequent attempt is made.

In fine, man is truly the architect of his own fortune. A

series of mishaps may well happen before success is finally reached. Such accidents rather constitute the pillars on which the ultimate success, when it comes, can rest firmly. He who rises quickly may also fall quickly. Slow and steady progress, intercepted by errors and pitfalls, makes success durable and lends it a great glory. Failure has truly been called the pillar of success. No failure should, therefore, cause us despair. If we learn lesson from one failure and apply the newly acquired experience in making further attempts, there is no reason why success should not be achieved. "Great trials" says Thomson, "seem to be a necessary preparation for great duties."

18. FLATTERY

Outline : (*i*) Definition of the word "flattery".
(*ii*) Flattery is a ticklish art.
(*iii*) Uses and abuses of flattery.
(*iv*) How to flatter successfully.
(*v*) Conclusion.

Essay : It is usual to identify flattery with false praise. But this seems to offer a poor definition of flattery, for, false commendation is easily detectable and, therefore, incapable of achieving the result while flattery is that praise which is too fine and artistic to fail in its effect. Flattery may, there, be defined as that art of praising which aims at magnifying the virtues to the exclusion of vices. But then the person flattered must have some qualities, in fact or in his fancy, which can be praised and amplified. Thus one who made a fairly good speech can be flattered by saying that he presented an excellent piece of oratory. But one who was laughed down by the audience cannot be said to have delivered a good speech at all. If any attempt is made to say that he did so, he will feel ridiculed and the effect of the art at once lost.

Flattery being an art of commendation, requires, for its proper understanding, to be compared with a kindred art, appreciation. Both of them relate to the praising of virtues and possessions of others. Both emanate from the same motive of pleasing other's self-esteem. But the former is largely vitiated by the tinge of falsehood and often aimed at the realization of some self-interest, while the latter is based on truth and is without any motive. But in practical life, they overlap each other. It is impossible to weigh and measure accurately the amount of commendation deserved by a person. Thus an opinion starting as appreciation may easily drift into

flattery, even though the element of motive may be absent. In practical life, therefore the dividing live between flattery and appreciation is very slander and often-disappears.

Flattery is a great necessity in life and society. We all need it and many practise it on others while many of us like it to be showered on us. Praise is something too temping to be resisted. Everybody prides over some distinctive possession which he wants to have corroborated by the opinion of others. In such a state of things, we have to praise each other, commend each other's taste and admire each other's possession. We, however, do so in the shape of appreciation which, as he has been said above, often crosses over to flattery. For, honest appreciation would mean an unbiased opinion, reflecting both virtues and vices. But in practice, we seldom expose the other man's vices and only speak highly of his virtues. This is nothing short of flattery, passing in the name of appreciation as bribery often lurks behind presentation.

So, we have been practising mutual flattery for centuries together. In the present state of society, when some people hold the monopoly of the means of existence, with the rest depending on their favour, to flatter the strong and the powerful with a view to a satisfying their self-esteem is only in the fitness of things. It smoothes life for the average people and creates a better relationship between man and man, at home and outside. Flattery is also immensely useful in creating self-confidence and simulating endeavour. Flatter a boy that he has good merit and he will thus gain self-confidence which will provide a definite stepping-stone to his real improvement. Flatter a girl about her good looks in no time she will appear better-looking than usual. Similarly, flatter an employee on his abilities and immediately he will set his whole mind to live permanently upto the admiration he has received. Nothing, in short, stimulates human activity better than a few sweet words, even though undeserving, as, conversely, nothing destroys human energy more surely than bitter criticism.

But flattery also debases, particularly when it is carried into an excess. Too much of flattery makes men blind to their own faults and often leads to their destruction. If a man is constantly encircled by a band of flatterers who keep him drowned in the pit of false praise, he will surely become insolent, vain, conceited and possessed of many other vices that will hasten his fall. This is, however, an extreme hypothesis. There was a time when this system of flattery was in vogue and professional panegyrists were maintained by idle feudals to sing their praise. But ours is a different age. We have now every-

thing of the past in a remodelled form. So, also, flattery has assumed a modern character. Nobody would now have anything to do with the hateful practice of listening to and relishing in undue commendation. In its modern from, flattery, emerging out with the cloak of appreciation, has become free from its old vices and has also come to be very useful for smooth, pleasant and easy-going social relationship.

In conclusion, it is now difficult to pronounce a judgment on the character of flattery, that is, whether it is a vice or a virtue. "Flattery", says Edmund Burke, corrupts both the receiver and the giver". But this was said at a time—about two centuries ago—when conception of virtues was different and man had not to struggle so hard for existence. Besides, in those days flattery existed in a very base form. But now things have changed radically in all directions and flattery also has improved a great deal in its character. In our time, therefore, flattery may be called vice only in the moral sense, as it has been and will always be. But flattery is also an indispensable necessity for life. It is a great expedient for existence, an invaluable stimulant for work and progress and a safe guarantee of cordial relationship in every sphere of life. Hence we can no more look upon it as a vice in the sense in which Bruke understood it and denounced it for that reason. It is a virtue in the sense in which diplomacy is a necessary evil. Both deserve the same consideration.

19. COMMON SENSE

Outline : (*i*) Introduction : conflicting views on common sense.

(*ii*) What common sense is : its basis.

(*iii*) The utility of common sense in life.

(*iv*) Common sense is the basis of other virtue.

(*v*) Conclusion.

The Oxford Dictionary defines 'common sense' as "confirmity to practical wisdom and judgment." This goes to make common sense an uncommon possession as, we know, not a large section of man can be credited with the qualities of wisdom and judgment. But there is another view of common sense whose votaries argue that there is no sense in making common sense so uncommon. They emphasize the etymological meaning of the term and advance that common sense meanse capacity to understand things and act in a simple way as wa

always do. Viewed thus, common sense becomes as plenty as blackberries and possessed by every human being, except, perhaps, the congental idiots. A sense of this nature is also available among the animals who, therefore, may be said to have common sense.

But in reality common sense is neither so rare nor so common as to be found in animals. Many men, as also some animals, may be capable of acting in certain circumstances in a way that may baffle our comprehension. But such action is the product of some unexplainable instinct. On the other hand, "judgment" and "wisdom" are virtues that only one in a million possesses. But common sense is neither instinctive wisdom nor wisdom derived from elaborate judgment. It is a kind of intelligence fortified by experience. Intelligence is available in a large number of people of every country. But this alone does not make the whole of common sense. It has to be strengthened by experience in different circumstances of life. Then alone real common sense grows, making its master able to face the challenge of circumstances. To sum up, common sense is that virtue which is born of the combination of intelligence with experience. Every human being, much less the animals, has not enough of intelligence nor can all learn much from the school of experience. Every man—every Tom, Dick and Harry—cannot, therefore, possess common sense in any real meaning. To extend its scope to animals is still more erroneous.

The error of locating common sense everywhere and in every living being arises from considering it an instinct, as many do. The basis of common sense is not instinct, nor learning but the combination of intelligence and experience which makes the possessor competent to hit upon the proper line in particular circumstances. Such a combination does not happen in all men, much less in the animals. Hence, common sense is somewhat uncommon. In the whole world, the English are noted for their common sense as Germens for their pursuit of science.

Common sense is a most essential virtue. It is one of those qualities which make the distinction between useful and useless man. A man of common sense is quick to perceive and understand, prompt in decision whatever the odds and also most successful in devising sure ways and means to achieve the end. When learning fails and intellect confuses, common sense remains to clear the vision and suggest the way out. A man of common sense will understand a whole matter from just a passing hint, while one without it will look stupid and feel bewildered even if

he is lectured elaborately on what to do. In short, wherever, put, the man of common sense is never at a loss and comes out successful in the midst of all hazards. Truly has Sir Winston Churchill said, referring to the character of the English People : "If we have any quality, it is common sense. We boast of it and cannot suffer to lose it in any way. It is the architect of power and progress."

Common sense is also the key to other higher virtues. Intellect can, of course, exist without much of common sense but such higher faculties of the mind stumble at every step in its absence. The intellectual lacking common sense thus remains a thoroughly impractical and unworldly man, incapable of combatting personal emergencies in life. Where, however, common sense and intellect combine, we have an instance of genius. A man can well do without intellect but is doomed to failure without common sense. It is required as well by the politician to rule the country and extricate the complex issues of politics as by the common labouring man to wrest out his daily bread from the unwilling hands of Nature. Common sense is, in short, the soundest basis on which the edifice of man's intellectual enrichment can rest securely. If, therefore, man is to have only one sense and if the rest are beyond his range, let him have common sense.

In fine, Nature, however unkind in other respects, is extremely considerate in so far as she has bestowed on man a liberal gift of common sense and has made her gift unrelated to the prior possession of education or wealth. Had it been to the contrary, common sense would be a monopoly of the wealthy and the educated few. But man can live well without anything but common sense. Hence the kind and considerate Nature has rather been generous in giving this quality to the poorer section of the people. Often pampered children of fortune are found to possess no practical wordly sense—, in other words, common sense. But the largest bulk of illiterate and indigent people are often found to possess strong common sense—a favour in which Nature provides a compensation for their loss in birth and wealth.

20. HAPPINESS

Outline : (*i*) What is happiness ?

(*ii*) External conditions of happiness.

(*iii*) Internal conditions of happiness.

(*iv*) Conclusion.

One of the root instincts of man is to be happy. It is common to all human beings. As Prof. Laski puts it : "The end of all human action is human happiness." In fact man strives throughout his life to attain that goal. But none could yet define in precise and positive terms, nor, perhaps, anyone will ever do, as to what happiness is. Negatively it is described as the absence of sorrow. But when we consider it positively, we cannot help beating about the bush and end in saying that happiness consists in the fulfilment of desires, in part or in whole. So defined, happiness may be both casual and regular. The fulfilment of a particular wish, for instance, the craving of the sick to regain health or the desire of a student to pass an examination, may bring casual happiness to the person concerned. But happiness in the sense in which philosophers have sought to define it and mankind is striving to attain it is what we call regular happiness. This kind of happiness is, however, so rare that it has neither been enjoyed yet by any large section of man nor perhaps by anybody in its full measure. Regular happiness or real happiness, as we may call it, is thus an unattainable goal or attainable only in an imperfect form, often far short of the ideal that man has been cherishing. But that only serves to make happiness still more attractive and sought-after.

Happiness, so far enjoyed by man, is contingent on certain conditions—external and internal, The first relate to some material possessions, either hereditary or acquired, and the second are concerned with some mental conditions which are entirely matters of acquisition by individual effort. Cases are rare where all these conditions have combined and, therefore, perfectly happy men have so far been few.

The first and the pivot of the external conditions is money, that is, the presence of at least a minimum security of existence. Those who argue that happiness is independent of earthly affluence and seek to trace it to undefinable subjective conditions, commit one fundamental mistake. As Bernard Shaw says, "Money may not mean everything, but its absence means the denial of everything." Security may not definitely assure happiness, if other factors are lacking, but there is no doubt that economic insecurity drives away happiness from life, lock, stock and barrel. So, wealth, at least an assured minimum of it, is absolutely indispensable for any aspiration to be happy. Other external conditions include soundness of health, success in ambition, social respectability and domestic peace. All these are, however, dependent largely on the possession of wealth.

But neither money, however vast, nor the rest being com-

bined with it, can ensure happiness unless the aspirant has mastered certain mental virtues. For, happiness is ultimately that blessed state of the mind when it can feel that it is happy. These mental traits, again, counteract and neutralize the causes of unhappiness created by material aspirations. Thus, need of money for being happy may easily degenerate into greed for wealth, thereby making the person all the more unhappy. When such a state results, the remedy lies in cultivating contentment which alone can restore mental peace. Some of the other such necessary subjective conditions of happiness are : love for all and no hatred for anybody ; selfless service to humanity, piety and charity ; conscious cultivation of virtues and hatred for vices.

In conclusion, we must remember that happiness is the product of conscious effort. That is to say, one possessing wealth, health and power and also being mentally virtuous, can well be unhappy if he has no effort for happiness. Happiness is a mental phenomenon. The mind being wayward, wanton and capable of producing roots of unhappiness, it is often necessary to control and train the mind for enjoying happiness by fighting out unhappiness. To that end, the first requisite is to avoid worry and fear. Both are spasms of the mind. The mind is like a trap. In course of its spasms, when worry and fear get into the trap, the mind cannot easily throw them off unless it is trained up for that purpose. This training is a long-drawn process and cannot be improvised in any short-cut way. When thus prepared, the mind will be capable of resisting by itself many causes of sorrow, diminishing the aggregate of our unhappy feelings. Secondly, one should always compare oneself in life not with those who are better placed but with them who are worse. This will eliminate self-pity and dissatisfaction and introduce contentment. And there is no surer condition of happiness than contentment. Thirdly, selfishness must be eschewed and life should be considered worth living only when it is lived for others. The saints and prophets, reformers and revolutionaries, suffered untold miseries in life but were yet quite happy because the sense of dedication gave them a delight unassailable by any misery on earth. "Man lives fully," said the Chinese sages, "only if he lives by giving up self-interest and self-conflict." But, as I have already said, to banish these vices and induct these virtues, the mind has to be trained and prepared by conscious effort.

21. DREAMS

Outline : (*i*) What is a dream ?

(*ii*) How and why does a dream occur ?

(*iii*) Different explanations of dream.

(*iv*) Place of dream in life.

(*v*) Conclusion.

Essay : Dreams may be defined as actions and experience occuring in sleep. These may be as real, as connected and as distinct as those which we see and do when we are awake. One may plough a field, catch fish, ride a horse or even take an air trip in sleep as much as in reality. Some dreams are no doubt fanciful. But we all know that most dreams are related to the thoughts, actions and experiences of our real life, with the only difference that in real actions and experiences man is a conscious participant both in mind and body while in dreams his participation is unconscious or at best sub-conscious. The body lies flat on the bed with no sensibility or power of action ; eyes are closed and ears are incapable of normal hearing ; the mind and the brain also go into repose. The whole man is, in short, in a state of semi-death. It is then that the dream begins. At times a series of different dreams follow in succession. The man is the subject of the dream or dreams but with no knowledge or sense as to what is happening. As soon as that sense returns, the dream terminates. Since the man loses his sense not completely but partially, dreams have been called "sub-conscious thoughts and experiences."

How and why dream occurs is not easy to explain. Psychologists have offered some explanations which largely account for our dreams but not in whole. As they say, the human mind—to be identified for practical purposes with the brain for the mind has no physical existence—has two aspects, namely, the conscious and the sub-conscious. When we are awake, we work with the help of the conscious part of mind. It then remains in the foreground. But the sub-conscious part also keeps working though remaining in the background. The latter's main function is to receive and retain impressions from what we do, think, hear and say through the conscious part of the mind. As we go to sleep, the conscious part goes into perfect inactivity and the other aspect captures the whole realm. It then starts releasing one after another and sometimes in a confused mass the various impressions that it has received. It has however, the wonderful capacity of spinning a story out of a tiny wave of impression. Thus, it is explained, if a man has heard the word "cloud" even years ago and if the brain has received an impression out of it, the sub-conscious part of it may well unfold a full story in his sleep of his flying among the clouds of the sky. In any case, Psychology tells us that dreams are caused by the projection of our conscious thoughts,

actions and experiences. These may be of the immediate past or of years ago. It depends on how the brain, which has its own way of action, releases one impression or keeps it in store to be projected years after.

Dreams have so far been differently interpreted with regard to their significance. Medical science dismisses dreams as of no bearning and traces their origin to digestive disturbances. It is true, at least to a large extent. It is our common experience that victims of dyspepsia or constipation usually dream more than those who have a healthy digestive organ. Again, when a late dinner is eaten or a heavy indigestible meal is taken, the quantity of dream is heavier than on other nights. The physiological reason underlying this explanation is that if the intestine is unwell and contains gas and other unhealthy substances, the brain receives a constant reflex pressure and remains heated for that reason. A heated brain loses control over its own cells that regulate its functions. Thus the impressions that would normally remain stored up get released and the intensity of dreaming is increased. Psychology is in partial agreement with this explanation of dream given by medical science and goes on to say that dreams occur out of unfulfilled desires. It is, however, held by both that a cool brain neither receives too many impressions nor releases the few received too often. Thus healthy persons have infrequent dreams.

But this interpretation is not acceptable to all. Religion has a different explanation of dream to offer. According to all religions God is believed to forecast coming events through dreams, while many of His messages are claimed to have been conveyed to the prophets when they were asleep. Religion, therefore, has given dreams a significant place in man's life. Dreams are thus interpreted to bear different significance in accordance with their time and theme. For instance, to jump down from the peak of a mountain indicates that the person will shortly be visited by some serious illness. Again, same dream dreamt in the earlier part of the night may mean the approach of good luck but may forebode misfortune if dreamt in the later part of the night. But as dreams are numerous and diverse, no religion has so far covered more than a small percentage of all the dreams that man is dreaming night after night. And with the advance of science, religious explanation of dream is fast losing hold in society.

But true or false, significant or meaningless, dreams are useful and perform an important role in life. The big vacuum existing between imagination and reality, between what we wish and what we get, is filled up by dreams. The poor dream of

having got vast wealth. Thus their stricken souls receive solace at least for a while. Similarly the sickly dream of having regained their health, the weak of having wrecked vengeance on their powerful adversary and the dyspeptic of having partaken of delicious dishes which all of them have been missing in the real life. Dreams thus bring about a fulfilment of our unfulfilled desires. Then again, great thoughts cccur often in dream. Shahjahan is said to have dreamt the architectural pattern of the Taj. If the scope of dreamers can be extended to include philosophers and seers, prophets and poets, then dreaming may be said to have been the origin of all our progress. Scientists, philosophers, politicians and statesmen dreamt a new and better world whose product is the civilization that we boast of. Even now full-scale dreaming of going to the moon and other planets is continuing. As a result of this, we may some day travel in the space as comfortably as in the earth's air. Let us, therefore, dream in sleep and in wakefulness—dream both to fill up past gaps and to harbour future fancies. If the realities of life are so hard as to stand formidably between us and our desires, what is the harm in allowing dreams to introduce occasional sunshine into the wintry spell of life ?

22. ORATORY

Outline : (*i*) What is oratory ?

(*ii*) Historical background of oratory.

(*iii*) The role of oratory in the modern world.

(*iv*) Requisites of effective oratory.

(*v*) Conclusion.

Eassy : Oratory is the art of speaking in public. By its very nature it requires eloquence, attractive presentation of facts, dramatic modulation of voice and also a high pitch of tone. The last feature has, however, been rendered largely unnecessary by the use of microphone which enables a speaker to deliver his speech in a low voice without being inaudible even though the gathering is mammoth.

Oratory or public speaking was born long before the birth of Christ. Among the ancient Greeks and Romans, oratory was highly valued. The names of master speakers of Greece, such as, Demosthenes and Pericles, are yet mentioned as examples of high grade oratory. Shakespeare's '*Julius Caesar*' contains vivid, though imaginary, account of how Antony turned the whole table against the murderers of Caesar by

means of his eloquence. Thenceforth and down through the centuries, oratory has been highly valued in every country where the people had anything to do with the governance of the land. The secret of the success of both Disraeli and Gladstone in politics was their power of public-speaking. The whole world yet recollects with honour the name of Edmund Bruke, the master speaker of British Parliament. Hilter spoke his way to power and Churchill won the last Great War by means of his gift of the gab. During war time, when the Germans heard Hitler, their blood boiled in their veins. Similarly, when Churchill addressed the British people, whether in mass rally or over the wireless, their lost courage would be revived at once.

Oratory occupies a high position in the present world. In politics, the people have to be addressed by rulers and leaders almost every day. In the Parliament, debates are a regular feature. Hence the need of effective persuasion of both inside and outside the legislature. But nobody would hear a person unless he can attract the listener's attention, however much his speech may be rich in logic and facts. Thus in all spheres of politics where the people have to be carried or fellow-members have to be persuaded, the demand for the orator—one who has mystery over elocution—is the highest. In the economic sphere traders and labourers have often to be addressed and persuaded by those who frame policies. Again, the owners have at times to face the workers and speak to them for various purposes. All these call for some kind of oratory on the part of those who speak. In any matter, where persuasion is the aim, some degree of oratory or eloquent speaking is indispensable to attract the listener's attention and also to relax their mental stiffness by the power of sweet but forceful language. Even in a class-room, students will hardly pay any attention to a dull lecture. In short, in every sphere of modern life, wherever one intends to drive home to others certain ideas and convictions of one's own, the aid of oratory is indispensable. It may not be always necessary to wax eloquent as is done in public meetings ; but the speech delivered, whether in class-room, in the Parliament or in a meeting of traders, must not lack those elements that make speaking effective, persuasive and convincing.

The first requisite of successful oratory is eloquence which means the fluent and forceful use of language. In Goldsmith's view eloquence is a talent and not an art to be mastered by effort. But the life of Demosthenes belies this view. He was a stammerer and had a bad voice. His command over the Greek was nothing usual at the outset. But he was determined

to overcome the handicaps, and, as a result of painstaking efforts, he succeeded in emerging out as the best orator of his time and, perhaps, of all times. So, eloquence cannot be said to be entirely a gift of nature. Some command over the language and a capacity for easy expression being backed up by determined practice can create the power of elocution in an incredible measure. That is how Churchil rose to the position he enjoys as an eloquent speaker.

The next important requisite is good delivery. The most eloquent speech may fail to produce any effect on the audience in the absence of sound delivery. There is something besides the mere words in a talk which counts. It is flavour with which they are delivered. What matters, in fact, is not what one says as how one says it. "Three things", said Lord Morley, "matter in a speech—who says it, how he says it and what he says—and, of the three, the last matters the least, and the second the most." So delivery, that is, the mode and manner of the speech, accounts for nearly the whole success or failure of the speaking.

Good delivery requires, first of all, that a speaker must speak in a manner to facilitate an easy communication, a comfortable give and take between him and the audience. No soliloquy will ever succeed. Good delivery is conversational tone and directness enlarged. Good delivery also requires the speaker to put his heart into his talking. Real emotional sincerity is a power which no man can resist. Finally, successful delivery needs the modulation of voice—making the pitch of tone flow up and down—, stressing the important words in a sentence, varying the rate of speaking and, also pausing before and after important ideas. Last but not least, as the lips utter words, the eyes, the hands, the head, and the face must work simultaneously to create visual impressions ; but under no circumstances odd gestures should be made.

The third important requisite of successful public-speaking is preparation. To mention it last is not, however, to make it the least essential. A speech is nothing else than the expression of thoughts which are sought to be conveyed to the audience. But thoughts have to be organized and ordered if they are to be communicated properly. "When a man's knowledge is not in order," said Herbert Spencer, "the more of it he has, the greater will be his confusion of thought." And confused thoughts, however beautifully delivered, will make no impression on the audience. So before taking the floor, the speaker must organize and arrange his ideas in an orderly manner. For a beginner it is necessary to write out the whole speech and read

it several times before going to the meeting. "The art of war" said Napoleon, "is a science in which nothing succeeds which has not been calculated and thought out." The same is true of speaking which aims, in essence, at the conquest of minds against powerful adversaries who are trying with tancity to steal a march over the given speaker. A talk is a voyage. It must, therefore, be charted beforehand. The speaker who sails aimlessly usually gets nowhere.

Other elements of success in oratory are courage, faith in those who hear, self-confidence and the ability to study the mass mind quickly. A speech must always be cut short, if not stopped, as soon as the listeners will be found to have lost interest in it.

In conclusion it is no longer held true that orators are only born. No, they are also made. "The ability to conquer nervousness and speak with self-confidence," says Dale Carnegie, 'is not difficult to acquire. It is not a gift bestowed by Providence on only a few rarely endowed individuals. Everyone can develop his own latent capacity if only he has sufficient desire to do so."

23. LOVE OF POWER

Outline : (*i*) Power means authority.

(*ii*) Love of power is a universal passion.

(*iii*) The passion for power works differently in different spheres of life.

(*iv*) Love of power has both it uses and abuses.

(*v*) Conclusion.

Essay : Power means the exercises of authority. It is usually applied in relation to politics and taken to imply the right of exercising political ascendency over a community of people whose obedience to the said authority is enforced by law, already prevalent or created by the holders of power.

Love of power is old as man. It is rooted in his very nature and constitutes a part of his manhood. It is one of the most universal passions. Not only man but also animals show keen sense of love for ascendency over the fellow-animals. The lion and the tiger rule over the weaker species of the animaldom. But it is more patent and manifest among the human beings.

Love of power springs from an innate instinct of superiority over others. This instinct is found to exist in all stages of human society. In the hoary past, the strong dominated the weak and, at times, a whole tribe and became its overlord. Now and then, one tribe established suverainty over another or a number of others and came to possess absolute power over the latter. The very birth of state or political authority is traceable to man's love of power—the desire to rule over fellow-men. Civilization has swept off many relics of the antiquated past but the instinct of ascendeney over others remains the same. In our own time, there is a regular scramble for power. For a membership of anybody that wields power, thousands and lacs of rupees are spent by rich people. Nobody wishes to remain all along on the lowest rung of the ladder and see others rise higher and exercise authority over him. So there is a competition, a keen rivalry for capturing all those sources wherefrom authority emanates. And in doing so, morals and principles are only too frequently sacrificed. A poet very wittingly described the supremacy of self working in man, in a few lines :

> "In battle or business whatever the game,
> In law or in love it is ever the same,
> In the struggle for power or scramble for pelf,
> Let be your motto—think only of self."

But all men do not crave power to gratify selfish desires or to satisfy the instinct of supremacy over others. For, power is essential for every kind of good work intended to be done. So many men seek power for the benefit of a whole community. They do not usually fight for power and often decline to shoulder its burden. Such persons assume power only when the necessity becomes imperative. But the number of such selfless souls in any society is rather small. Most men crave power to gratify their inherent self-esteem—to shine over the rest, and establish their superiority over others.

The passion for power work differently in different spheres of life. In the individual sphere, it manifests through direct possession of authority or in being a "king maker." There are many who will not be a minister but want ministers to come to them every now and then and woo their favour. In the national sphere, a whole. nation is sometimes maddened by this passion and tries to bring under its sway weaker neighbours. This in the past has led to territorial imperialism. In modern age, more power is sought by big nations to facilitate trading and to gratify national aspirations of international leadership.

Love of power has both its uses and abuses. In the individual sphere, it accounts for a good deal of social welfare. A man seeking power will naturally render some public service to ensure public support which is necessary for securing power. Every party desiring to gain control over the administrative machinery tries to outbid its rivals in rendering service and also exposing the misdeeds of its opponents. Thus society progresses and political education advances. In the national sphere, love of power is a civilizing force. Conquest of Asia and Africa by the civilized nations of Europe contributed a great deal towards the political and cultural development of both the continents.

But love of power is also associated with serious drawbacks. It often degrades the men of power, particularly under the influence of unfair means that they employ to secure and maintain power. "Power particularly unchecked power," says Laski, is "essentially corruptive in nature." In the national sphere, this leads to the suppression of human liberties abroad which, ultimately, reacts upon the liberties at home.

In conclusion, love of power in itself is not bad. It is not an absolutely good instinct either. It all depends on how power acquired is used. If it is employed for good purposes and exercised within certain limits, power is always a good thing. This principle applies to all who hold and share power —whether the President of the state or the Policeman of the outlying thana. Government is an evil but a necessary evil— one which society cannot do without. It is only a judicious exercise of power and the application of only honest means to secure authority, that can minimize the evil of government.

24. SILENCE

Outline : (*i*) What is silence : two-fold implication.

(*ii*) Uses of silence : conducive to work, health and prayer.

(*iii*) Dangers or drawbacks of silence.

(*iv*) What man prefers—noise or silence ?

(*v*) Conclusion.

Essay : Silence means the absence of sound. It has a two-fold implication. When applied to man, it means the negation of speech. When applied to nature or a locality or surroundings, it signifies the absence of sound and the existence

of stillness. The opposite condition of silence is speech in the case of man and the presence of comparative noise when understood in relation to other things. Thus a silent man is he who is not speaking, either by voluntary abstinence or by being forced into a state of speechlessness. Similarly, a silent area is that where a greater degree of calm prevails than in those which are noisy. An absolutely silent condition is unthinkable in any part of the earth. Even the desert's silence is occasionally broken by travellers, birds or the wheezing wind.

Silence is a useful condition. Individual silence is necessary for work. One who talks and talks, not only spoils one's time in pratting, often useless, but also loses much energy by that. Except when a particular occupation requires talking, as in that of a teacher, silence is the first requisite for smooth and speedy progress in work. Even those who have to talk for professional necessity must observe silence for many hours in a day in order to study and prepare for the lectures to be delivered. Natural silence, as distinguished from silence observed by the individual, is equally necessary for the smooth performance of work. There is no denial that the human brain cannot work efficiently in the face of constant distraction. If an officer is talking while looking over a file, his brain is divided between the two works. Similarly if there is noise outside, his mind is frequently distracted by sounds reaching his ears. In such a condition, the overall progress of business will be slow and mistakes will be difficult to be avoided. In consideration of these factors important offices are set up in quiet areas. As more concentration of mind is required for teaching and learning, both of which call for perfect calm, it is usual to situate schools and colleges in the suburbs of towns and cities, intended to prevent constant distraction by noise and bustle of town life.

Silence, both individual and natural, is also greatly essential for health. Every word uttered is some energy consumed. When a steady consumption of bodily energy continues with no corresponding recuperation, the physique breaks down and ultimately gives way. One of the best processes of recuperation is rest with perfect silence. Similarly, naturai silence gives repose to the mind and thus promote better sleep. That is why, hospitals are always situated in an area of natural quiet and vehicles or pedestrians passing by are advised to observe silence. It is this which accounts for the quick restoration of health when a man goes to the seaside or a hilly place or even shifts from a noisy town to a quiet village.

Silence is an indispensable condition of prayer, in fact, of any work of devotion. It is to enforce compulsory silence for

five times in a day that prayer seems to have been enjoined on the Muslims. When a person prays, he can not only not talk but also cannot think of anything else than Allah. That ensures freedom from worldly worries for sometime and, coupled with the state of speechlessness, gives the brain an absolute rest which it needs to regain energy after hours of hard work.

In consideration of all these precious benefits of silence, it is correct to say, as has been said, that speech is silver and silence is gold. In fact, the advantages of speech are much inferior to those of silence and hence their comparison as between gold and silver is appropriate.

But silence has its dangers as well. Speech means the conveyance of thoughts that the mind keeps catching and creating. Man is a thinking animal. Whether he lives in a solitary cell or a noisy bazar, his mind goes on thinking and producing ideas. If he cannot give timely and adequate expression to his thoughts, there is always a danger of his going insane under the pressure of accumulating thoughts. Prisoners shut up in solitary cells and denied communication with others are often found to become insane. Hence, excess of silence is very dangerous. Silence is useful, nay, essential for intercepting speech. But when there is absolute or major absence of speech, silence is very harmful.

Continuous or unbroken natural silence is equally detrimental to mental health. Man has a natural liking for speech. The sweet sound of human voice gives him joy and relief. He, therefore, wants to hear him speak as also listen to the speech of others. But when that is denied, silence becomes monotonous and tells adversely on his mind. It becomes a source of fear and dread for him. Gradually he comes to develop a sense of despair and find his position equivalent to death. The intolerable misery of such a situation has been described aptly by the poet :

"O Solitude ! Where are charms.
That sages have seen in thy face ?
Better dwell in the midst of alarms.
Than reign in this horrible place."

Which of the two—noise or silence—is most agreeable to the nature of man ? No doubt man loves quiet but how much and how long ? We often go to live in solitary places to escape from the noise of society. Does that mean that we prefer silence to sound ? If the lives of a hundred persons are examined it will be found that about ninety of them live all their life in noise and have no consciousness of the utility of silence. The

rest choose silence to noise but for a short time as a measure of change in their experience. So man may be said to have an inherent liking for sound, if not its excess, called noise. Even when he changes from the "noisy" town to the "quiet" village, he does not go from sound to silence but from one kind of noise to another. The urban sound being too monotonous to be borne long, he changes for a different kind of sound in the villages and again shifts back as soon as the rural sound has lost its novelty. Man, in fact, could not live without sound, natural or artificial, whether made by the exchange of human voice or produced by other agencies. Absolute silence brings him the sense of death. That is why he fears darkness. The fear of the dark arises mostly out of the silence associated with it.

25. SLEEP

Outline : (*i*) Sleep is an unappreciated gift of Nature.
(*ii*) What is sleep—its past interpretation.
(*iii*) Various kinds of sleep.
(*iv*) How sleep comes : conditions for sound sleep.
(*v*) Uses of sleep ; its effect on body and mind.
(*vi*) Conclusion.

Essay :

"O Sleep ! it is a gentle thing,

Beloved from pole to pole"—So said Coleridge in course of describing the sufferings of the ancient mariner who was cursed with the continued denial of sleep after the Albatross was killed. In fact sleep is the most sought-after wealth not only to man but also to all living beings—birds, beasts and reptiles. We do not often appreciate its great utility because we enjoy its blessing as a matter of course. Only those who are denied, like the ancient mariner, this precious gift of God even for a couple of days realize fully what a priceless blessing it is.

Sleep, as we know, is a condition of the body, normally recurring every night and lasting till day-break, in which the nervous system is largely inactive, eyes are closed, muscles relaxed and consciousness nearly suspended. All these findings have been possible with the growth of science. Before that, sleep was a riddle and supposed to be a condition of partial death. Ancient men thought that man dies a "temporary death" every day until the "permanent death" draws him into a slumber from which he can never awake. It is science which has

shown that sleep is not only not death of any kind but also a sure preventive against premature death. Since that finding man has begun to love sleep and enjoy it with relish. Before that, of course, in the hoary past, man approached sleep with some fear in mind because it gave him a foretaste of death.

The history of sleep is as long as creation, and the world has so far witnessed sleepers of various descriptions. Apart from the mythical sleepers like '*Rip Van Winkle* who slept at a stretch for twenty years, or the '*Seven Sleepers*' who are imagined to be sleeping till to-day, there have, in fact, been very heavy sleepers who are real human beings. Newspaper reports are not infrequent that a girl here or a boy there kept sleeping for months together. But there have also been light, very light, sleepers—man who slept just a few hours a day. It is said that Napoleon slept for four hours on a daily average, while Emperor Akbar slept for three hours only. Now and then, reports are heard that some persons have not slept for several years, keeping their eyes wide open at night as at day.

But neither sleeping for days together nor going without sleep for so many days a stretch is normal. Both indicate the presence of some internal malady which may cause a state of coma, wrongly thought to be sleep, or a total absence of sleep. An average adult requires to sleep for six to eight hours a day. Children need more. Those who are exceptionally gifted in mind and body may do with less, as did Napoleon, but not for their whole life. With the decline of a~e, more sleep is required to maintain physical equilibrium.

Sleep is as grudging as it is necessary. One cannot sleep just as one wishes. It is easier to prevent sleep than to induce it. Sleep requires certain conditions favourable for its coming to and staying with man. Animals can sleep under certain circumstances which are entirely unfavourable for human sleep. For instance, the horse can sleep standing but man must lie down or at least lean against something before he can sleep in the real sense. A standing man falling asleep will invariably fall down on the earth. Some animals can sleep in the midst of considerable noise. But man requires considerable quiet to sleep and sound sleep is impossible without perfect calm. Any inconvenience may cause the break of sleep. If the night is hot, sleep will be disturbed. If the night is very chilly and the wrapping materials not adequate for the heating of the body, there will be disturbed sleep. Physical debilities, such as headache or flatulence may impair sleep as much as worries and sudden exhilaration can. In short, human sleep is a difficult matter and can be enjoyed perfectly only under certain favourable con-

ditions. Nevertheless, most men sleep well and in the midst of many inconveniences. That is a mystery which can be answered only by referring to the will of God.

But it is also true that sleep comes to many under any condition. Persons sleeping in offices and classes are not rare. It is said that sleep overpowers man even on the gallows. How many methods many students have to adopt to keep away sleep! This is a blessing. But as we grow in years, this begins to leave us until in old age many unhappy souls suffer from insomnia. Even those who once fought against sleep try hard to induce it by taking drugs in their advanced age. But often this gift of God is denied to them.

Sleep is said to be a progressive affair. There is no such thing as falling asleep as soon as the head touches the pillow. In going to sleep, a person has to pass through certain stages. First comes drowsiness. Next comes light sleep, when the eyes are closed but the senses are largely awake. If no disturbance breaks the sleep at this period, the man soon passes into a deep sleep. The whole process takes about an hour for the sedentary workers and less—about half an hour—for those who undergo hard physical labour. There is, again, no "sleeping like a log" or "sleeping like the dead," though we often use these expressions to imply deep slumber. Sleep may be deep and profound but not altogether motionless. Scientific observation has shown that an average deep sleeper changes his or her position very often—men about every thirteen minutes and women about every eleven minutes. But there are exceptions who sleep for an hour or so in one position.

It goes without saying that sleep is dispensable for life. Sleeplessness causes insanity and even death. Man works and gets fatigued both in mind and body. If this fatigue is not timely recuperated, no man can work further. Sleep has, therefore, been called "Nature's great restorer." If man cannot sleep, he cannot live at all. In fact, insomnia is the worst curse that man can suffer on earth. It is the root of all diseases, while sound sleep is a condition precedent to the recovery from any illness.

Sleep has no disutility except when it is carried into excess. There are habitual idlers who sleep day and night to the detriment of their duties. They are exceptions. In general, however, sleep is an unmixed blessing. How precious it can be appreciated when we read in Shakespeare's '*Macbeth*' the pitiable condition of Macbeth and Lady Macbeth who were condemned with the curse of sleeplessness because they murdered their

sleeping guest, Duncan. We feel every sympathy for them when Shakespeare says :

"Macbeth hath murdered sleep,
Therefore, cowdor shall sleep no more,
Macbeth shall sleep no more."

26. CHANGE

Outline : (*i*) What is meant by the term change ?

(*ii*) Change is the first law of Nature.

(*iii*) Change is the first and foremost condition of social progress.

(*iv*) Conclusion : Change with caution.

Essay ; The term 'change' is comprehensive both in meaning and application to life. It is, however, used everywhere in one broad sense—some kind of alteration in the existing state of things. The purpose of such alteration, even when it happens in natural course as in the world of science, is to introduce an element of newness.

Change is the universal food of life. Its opposite condition is stagnation. By experience it has been found that stagnation brings death—moral death, if not physical. But man lives more a moral life than a physical one. The latter is the life of the animals, with which human life differs by being moral in essence. So, when the soul is thrown into the rut, when it is denied an ever-soaring flight through new experience everyday, in short, when it is forced to live in a state of stagnation, it dies. Human life then becomes indistinguishable from animal life. It is out of this inescapable necessity of change that man consciously strives to change from one condition of life to another. He thus change his food, dress and house, his occupation and mode of life, his association and society. In short, human life, from the beginning to the end, is a continuous chain of changes, both natural and man-made.

Change is the first law of Nature. "To-day is not yesterday," said Carlyle. No day is, in fact, identical with any other day. Everyday is dawning with its own peculiar perspective and this has been in force since the birth of time and will remain so till eternity. The world, both materially and spiritually, is not now what it was a few years ago. Its formation is changing and so is changing its laws and customs, its men and animals. Every century is different from every preceding century. What was held inviolable in the 19th century, such as, the in-

stitution of property, has come to receive outright condemnation in our time as being equivalent to theft. All the holy pillars of society—kingship, priesthood and purdah—have crumbled down and in their place have arisen new ideas and new values. Monarchy is now existing at the sufference of the subjects. Purdah has been substituted by absolute emancipation of womanhood, not only in the civilized European but also in the dark continent of Africa. In short, all over the world and in every sphere of life, a continuous process of change is going on, whether we like or dislike it. If Tennyson would be alive to-day he would be dumb-founded to see the breath-taking changes brought about by man in his society though it was he who said : 'Old order changeth yielding place to new."

In this ever-changing world, man cannot remain static. The material world is perpetually changing. Its conditions can never be made stationary. Hence human beings also must change and adapt to the changing material conditions in order to avoid falling into back waters. Change is the first condition of social progress. To resist change or remain unresponsive to it is to invite social decay. Society is a human device ; Its institutions are made by man. As such they always reflect and respond to the demands of a given period of time. When that epoch is ever, they become outworn and unsuitable to changed conditions. Hence the need of ever-changing human institutions and laws to suit the needs of changing society.

So, we see that change is the order of the universe. Let us, therefore, accept it with grace and live up to its demand. Let us change as frequently as necessary. But we must be on our guard against hasty or ill-conceived changes. Every change is not for the better and sweeping changes often defeat the basic purposes. Change must be made but after careful consideration of every related factor.

27. GREED

Outline : 1. What is greed ?

2. Greed is universally condemned, but it does exist in the world.

3. Causes of greed : instinct or ambition.

4. Is greed an unqualified vice ?

5. Conclusion : how to cure greed.

Esssay : Greed is a condition of the mind in which there.

is an insatiable longing for something, particularly wealth and other material possessions. A man may be greedy for many such things. He may have greed for delicious food, wanting to eat more and more of it even when his usual appetite has been satisfied. He may as well be greedy for fame, for power, for honour and hundreds of other material things, desiring more of them as he gets more. Animals have no sense of wealth or earthly fame. They understand only one thing—eating. So, in the world of animals there has so far been seen only the greed for food. Whether ruling beasts like the lion or the tiger has any greed for power over or honour from the inferior animals has not yet been ascertained. So, while speaking of greed, it is the human avarice that comes to our mind most prominently. It is, in fact, both variegated and ever-insatiable.

Greed is universally condemned as a vice. We are all familiar with the adage : "Avarice leads to sin and sin to death." None has yet disputed this maxim. Hundreds of stories and fables have been spun out to show how greed ruins human life. Hardly there is a congregation of any faith in which greed is not made the first target of attack. All the scriptures have this one thing in common—outright condemnation of greed. In short, right from the birth of the first religion till this day, efforts, vigorous efforts, are being made to keep man away from this heinous vice of greed. Yet, it is a paradoxical truism that man is greedy—perpetually greedy, as greedy to-day, when enlightenment has reached its zenith, as he was thousands of years ago when knowledge was unborn. A dispassionate inquest into the cause of this will show that greed is in the very nature of man, so ingrained in his marrow and blood that it is impossible for a living man to eschew greed. Hence the failure of all attacks against the fortress of greed.

Greed may be a dvice and a vice certainly it is, but the behaviour of man which has given this name is an instinctive phenomenon. The child has no idea of wealth or what wealth can bring. So, he is not greedy for riches. But he is greedy non-the-less though in his own sphere. He fights to monopolize his mother's affection. He cries the whole day for this food or that. What else is this but greed ? As he grows up, he develops worldly wisdom and comes to believe that certain conditions are necessary for living a life of competitive safety and superiority. Here he learns the need of wealth. When this is assured, his soul aspires more things and greater things. Thus he comes to crave power and

fame and money other possessions. But as man has to acquire these things—from wealth to glory—by competing with others, there can naturally be no limit to what he will crave. So, the root of greed lies in three factors—need of more and more security ; competitive existence in society ; and the inalienable human instinct of grabbing all that he can lay hold on.

Is greed an unqualified vice after all? We all admire ambition and believe that it is the driving-force of success in life. The very concept of ambition is based on the discontent of man with the existing state of things. So when a shop-keeper aims at and strives for being a prosperous merchant, none thinks it bad. But, impartially speaking, is it not the greed for more wealth that lies at the root of his ambition to become a rich trader ? Similarly, a peasant's son aspiring to be a minister or a clerk striving to be an officer falls under the same category. They are ambitious because they are not content with what they have. If ambition is to be acclaimed, there can be no valid reason to denounce avarice. For all practical purposes, the dividing line between greed and ambition is very thin and narrow. It would not, therefore, be entirely improper to call both by the same name.

But there is yet some difference between the two. For greed arises entirely out of the motive of self-acquisition. Ambition, on the contrary, may be wholly altruistic. But in so far as they relate to high individual aims, whether for wealth, power or fame, they belong to the same species.

But to say that greed is not an unqualified vice is also not to say that it is a virtue in any way. Greed is hateful as ambition also is not always laudable. Greed not only thrives on individual competition for more and more earthly possession but also keeps it ever-alive. Thus man becomes selfish and tramples down upon finer attributes of humanity, such as, kindness, piety and fellow-feeling. Such a life is akin to animal life and, at all events, fatal to the existence of healthy society. But man must live in society, each helping the other—by co-operation and not by ugly competition. So he must shun greed and cultivate the quality of contentment. But it will be wrong to believe that mere admonition can prevent man from being greedy. The circumstances and conditions of life that compel him to be greedy must be remedied. A sane atmosphere based on mutual help must be restored. Then and then only he will be able to live without perpetual competition. Once this is achieved, the neck of greed will have been broken and it will die out in due course.

28. FEAR

Outline : 1. What is fear ?
2. Fear is traceable to definite causes.
3. What are the symptoms of fear ?
4. How to overcome fear ?
5. Conclusion.

Essay : Fear is an emotional disturbance of the mind. In general, human mind maintains and strives to preserve a continued emotional balance or equilibrium. At times this state is upset by sudden gusts of emotion, of both joy and sorrow, of hope and fear. So, fear may be defined as a spasm of the mind which brings about an emotional disequilibrium leading the mind to apprehend some evil or misfortune immediately or afterwards.

The emotional state of mind called fear may arise out of many causes or without traceable cause at all. Disease may cause the fear of death. Loss may cause the fear of starvation. An approaching enemy may strike one with the fear of being attacked. Thus every minor fear may have some cause, immediate or distant. But fear also may occur without any causes whatever. Sheer sight of a graveyard in a dark night causes fear. While walking at night in a lonely meadow, nothing more than the wheezing of the wind or the barking of the far-off dog may suffice to cause fright to the extent of sending one out of one's wits. In short, cause or no cause, fear is essentially a spasm of the mind. The mind just catches hold of it and will not let it go until positive proof of there being no further cause of fear prevails. And in this wayward spasmodic action, the mind seldom waits for any cause. At times it mishears and misbeholds. Often it conjures up imaginary causes of fear. Fear has, therefore, been called a subjective phenomenon, originating more in the mind itself than in any external cause. Nevertheless, many fears are caused by external events and circumstances and are traceable to definite causes.

Fear occurs in the mind. The most prominent of its characteristics are, therefore, mental. When the emotional balance is upset by fear, there result a series of mental conditions, such as, agony, perturbation, anxiety. nervousness and an overall instability of thought and judgment. The subject feels depressed and his voice trembles and tone becomes lower. If the fear continues, melancholy, gloom and despair

seize upon him. If the fear is sudden, threatening imminent danger, as from the sight of a charging beast, the subject gets completely unnerved and may faint. If the fear lingers over prolonged period, it may developed into panic and phobia and end in death.

Fear also manifests through physical symptoms. Limbs of the body become inert and lose their power of normal activity. A sense of fatigue, gradually growing into inertia, overpowers the subject and he feels like lying supine or motionless with his eyes closed. He also may at times fall sleep out of nervous depression. Sudden fright may result in trembling of the knees and clattering of the teeth, and even cause death. The most common physical characteristic of all kinds of fear is immediate palpitation of the heart followed at times by its depression and at times by hot flushes in the head, face and palms.

Fear can be overcome mostly by its only antedote—courage. It is a malady of the mind and it can be cured, better prevented, by fortifying the mind with courage. But there are fears of many kinds. So the application of courage to the treatment of fear must also vary in nature accordingly. To that end, it is necessary to analyse the causes out of which a particular kind of fear arises. This will show that some fears have no traceable cause. Others will be found to have one or more causes, direct or indirect. Where the causes can be ascertained, remove the cause and the fear will go For instance, if a diseased man is afraid of death thinking that his ailment is incurable, he should be at once apprised of a number of similar cases which have been treated with success. More important is to put him to better treatment so as to bring about an immediate change, however minor, in his condition. This will inspire him with hope that he is recovering. Once this is achieved, his fear will disappear all too quickly. But throughout the whole process, his courage must be kept at a high pitch, for all fears are, more or less, to be fought out by the strength of mind. Similarly, fear of failure in the examination or of loss in business or any other eventuality has to be removed both by inspiring hope and by showing with proofs that the apprehension is groundless.

Where, however, the cause is not traceable or entirely subjective, it is difficult to get rid of fear. Such fears are to be conquered entirely by the subjects concerned and in that efforts, the strengthening of the mind is the only dependable methad.

No amount of mental strength is, however, of any avail when the fear is sudden, as the fright caused by the sudden appearance of a wild beast from a bush. Such a situation strikes terror even in the heart of a very courageous person. In such conditions, ordinary persons reach completely the end of their wit and behave out of sheer impulse over which they have no control. But there are exceptional persons who even in such situations maintain cool courage and make good their escape or fight the beast or even face death but do not get nervous for a while.

29. CHARITY

Outline : 1. What is charity ?

2. Difficulties in the way of practising perfect charity.

3. Importance of charity in the day-to-day life.

4. Conclusion : charity begins at home.

Essay : The term charity has a composite significance. It is applied in general in the sense of love of fellow men, arising out of an innate quality of natural affection for all creations of God. Charity is also taken to mean the harbouring of good motives and the cultivation of lenient attitude towards everything on earth. Charity is sometimes understood in the sense of beneficence and liberality towards the poor and the weak which expresses itself through alms-giving and helping the distressed in their difficulty. But all these are parts of the generic meaning of the term, that is, its general significance noted above and also arise from and are dependent upon that general quality of universal love for all.

So, charity is not mere kindness expressed in alms-giving or mere pity shown to the distressed. It is still less confined to a beggar's dole or a donation to some institution needing help. It is not as well a sheer feeling of compassion born in the unconscious sense of one's superiority and finding expression through the granting of some favour. It combines the presence of tolerance, patience, sympathy with the sufferings of others, as though, out of an inviolable duty and the absence of any sense of self-superiority on account of the difficulties of others. It calls for, in short, friendship with all and enmity with none and enjoins a duty to feel that all men are members of the same family of God.

So, perfect charity is hard to practise. Man is by nature

an egoist. His superiority in any position, material or spiritual, is apt to make him vain and conceited and lead him to think that he is different from and superior to the rest. When others need his kindness, he shows it but cannot help feeling his self-esteem gratified. Worldly life brings him regularly into conflict with his fellow-man Hence it is not always possible for him to love all and hate none. Thus the worldly man, because of the inescapable consequences of the nature of his life here, breaks and has to break daily the rules of charity. Naturally, therefore, charity has come to stand on a single leg, the last and the feeblest. The vast and wide world of charity has now been reduced into a handful of alms or a little expenditure now and then in the distress of man.

Charity as it has been enjoined by religion—charity in the real sense—is a noble virtue. It creates and preserves all the nobler qualities of the mind that connote humanity itself. Its practice "brings peace on earth and good among men." In the trouble-ridden world of to-day, when the atmosphere is heavily charged with hatred and intolerance, we need charity all the more and this alone can restore the lost goodness of man. If we can love our neighbour, our countrymen and finally men of all countries without discrimation of race, religion or ideology, then all these bombs and missiles, all these conferences and negotiations, will become at once superflous. It is, in fact, a proper practice of charity that is the last hope of mankind against the threatened nuclear devastation.

But charity in the sense and form in which we now practise it in general is both harmful and hateful. It may seem a good thing to give alms to the beggar, to help the needy in distress with food and medicine. But that means no real help to to them. Hence, Herbert Spencer has said : "Charity only serves to exacerbate proverty." Further, we can never give others except by making them feel humble and small. That goes to kill the man in them and make them habitual cringers and crawlers.

In view of the importance of charity to human life, we should make efforts to develop in us the quality of charity as perfectly as we can. To that end, regular practice is necessary. The beginning of the practice must be made at home as it can never be practised so well as at one's own home, in one's day-to-day dealings with those who are close-by. When we cultivate this at home and grow a habit of being charitable, we can profitably extend it outside. Besides, it is easier to

practise charity at home. Our dealings with our near ones flow from at better part of our nature. We are by nature prone to love them, do our best for them and also connive at their mistakes and forgive their failings. At home we are also generally free from those considerations which influence our behaviour with outsiders. Hence, the home is the best training-ground of charity. Thus trained, we can give a better account of ourselves when we go to deal with the world outside.

30. AN IDEAL COMPANION

OR

THE QUALITIES OF A GOOD FRIEND

Outline : 1. Man's innate love for companionship.
2. Qualities of an ideal companion.
3. Company is the mirror of character.
4. Conclusion.

Essay : Man has an innate love for companionship. It is a demand of his nature as man. Except lunatics, none can lead a solitary life, not at least for long. Even savages and saints, who in many respects are different from average human beings, have a longing for the association of fellow human souls. A life without company is nearly as dreary as a land without the sun. "Fellowship", says William Morris, "is heaven, and lack of fellowship is hell ; fellowship is life and lack of fellowship is death."

Man also needs companionship for his very material extence. He is a social animal in more than one sense. Both to share his joys and sympathise in his sorrows, he needs friends. To stand by him in trouble, to nurse him in his sickness and, in short, to help him in all other walks of the life battle, man needs friends—sincere and sacrificing friends. Our society stands largely on a system of give and take that is effected through the ever-going channel of friendship.

But man cannot do with any company. There are some who feel quite at home in every company. But there are others who have strong likes and dislikes in the matter. Anybody's companionship not only bores and irritates them but also leaves a bad effect on their life and character. Hence arises the question of choosing friends and companions. This is all the more important for young boys and girls because bad company may easily blight their precious career. Hence the

need of ideal companions and chosen friends. But it is not so easy to declare it in the shape of a dictum as to who is an ideal companion.

Some persons may be good-humoured, light-hearted, witty and affable and thus force their way into anybody's affection. But will that suffice for ideal companionship ? There are others who are serious and sedate and conservative in friendship. Will such things disqualify them for friendship ? The answer is difficult to be given readily. All that can be done is to outline certain general characteristics which all of us like to find present in a good company and these may be said to constitute the basis of ideal companionship.

An ideal companion must above all be sympathetic, sensitive at heart and unselfish. He must be quick to perceive the other man's sufferings and prompt to express a spontaneous sympathy in his distress, Similarly, he must, out of an urge from within, fall in line to rejoice quickly at the joy of the other man. Both these demand the absence of selfishness and self-centredness. One who is after selfish ends or so ego-centric that he always thinks of his own self and of none else always makes the worst companion. Pure friendship is always built on a spontaneous understanding of each other's heart and sympathising in each other's distress.

Secondly, an ideal companion must be tolerant and accommodative. He who flares up at every passing wind and refuses to make concession for other's views and sentiments makes a most undesirable companion.

Thirdly, a good companion must possess a certain delicacy of preception. He who forces himself upon others in season and out of season, without caring whether he is wanted at the moment or not, is a companion whose association everybody dreads. Companionship must be a matter of mutual pleasure. He who ignores this and proves a bore is always a most irritating fellow. He who "comes but never goes," he who "opens everything except the door," he who lingers about like an autumn rain is a most unwelcome person whom everybody avoids.

Agreement of qualities, taste and temperament is a good basis for sound companionship. Politicians choose their likes, sportsmen prefer other sportsmen and find joy in talking and passing time with them. Good company affords a commerce between minds and thus brings about relaxation after toil and stress. And that essential commerce calls for agreement of mutual taste and attainments. Of course, men who know

the same things or are equally versed in the same subject are not always the best company for each other. But no sensible men can like the person who always subordinates himself to his friend. Such companionship is tasteless and monotonous. It debases all in the company. The superior learn to dictate and the inferior to adulate.

Age and social standing are two important factors in ideal friendship. There can be no real fellowship, not even a formal commonship, between persons with wide disparity of age. Similarly, friendship between persons of unequal status eventually leads to the subordination of the poor by the rich, of the weak by the strong. Such friendship exists to serve mutual selfish interests, not for the purposes of blissful companionship.

But friendship is meant for life—life lived in society. So it cannot be entirely independent of social conditions and personal interests. A friend in need is a friend indeed. It is not only in the need of the mind, as in joy and distress, but also in the needs of bodily existence that friendship must play its due role. To that end, an ideal companionship is better based on a spirit of give and take. Idle gossipping to while out .dull evenings and workless days does not make for sound fellowship. It must extend to all walks of life. Friends must be helpful to each other, at home and in duty, in peace and in war. Hence it is a necessary condition of lasting fellowship that men of similar stations and interests should come together. That is what we usually do. Students make friends with students, traders with traders and soldiers with soldiers.

There are, of course, remarkable exceptions. Comradeship—real fellowship—exists here and there between unequals as also between men of different callings and attainments. Diversity is often a cementing bond and the inclination to assimilate contrariness is a natural instinct. More often than not, opposite virtues cement friendship, partioularly between opposite sexes. There are women who worship courage and manliness in man and there are men who admire virtues in women which they do not possess. Thus a solid friendship grows between them, even in the absence of passion.

31. THE ART OF CONVERSATION

Outline : 1. There is a universal craze for talking.

2. Good conversation is an art.

3. What are the conditions of good conversation ?

4. The certain defects to be avoided.

5. Conclusion.

Essay : Man is not only a talking animal but also a most talkative creature. He not only talks but loves to talk, as continuously as he can afford. From birth to death, the one faculty that pervades his behaviour all through is talking. The child mumbles and mutters incoherent sounds. The grown up man talks all his life day and night, even in sleep. Even the dying man is found to murmur under his breath just before he breathes his last. But talking cannot be done unilaterally. Except the lunatics, none can talk with the air. So talking involves two or more persons. That is known as conversation.

Thus when two or more persons talk, whether face to face or over the phone, exchanging words conveying their mutual thoughts and ideas, the transaction is known as conversation. It is an art—the art of arts. As long as a man talks to himself or the air around, he can talk anything, sense or nonsense. But as soon as two persons are drawn together to a talking transaction, it becomes a matter of art, to be done according to certain uncodified but universally honoured rules so that the conversation may become interesting and lively. To that end, certain conditions have been prescribed by wise men for good conversation.

Firstly, the conversation must be on matters of mutual interest or such things, through unrelated to any individual interest, as both the parties find worth talking about. Whether a conversation will last and be interesting depends on how much the subject-matter interests the parties involved in the discussion. It is an unwritten rule of conversation that no business should be talked of, in a club where persons go for recreation and no amusement should be discussed in an office or factory where persons come for business—pure business. The contrary may cause disgust to one or the other person and thus make the conversation uninteresting and unpleasant to all.

Secondly, conversation implies both talking and listening. If all want to talk and none to hear, a gentle exchange of words will soon turn into a confused noise. So a good talker is he who listens well and gives the other talkers adequate opportunity of having their says. It is necessary to the orderly progress of conversation that none should monopolize the table, none should lecture and none should interrupt others

all the time. The last is a gross discourtesy and makes the most effective talker upleasant to all.

Thirdly the mind of a successful talker must be well-stocked and he must be able to convey information. But choice of information is an important thing. A good talker must select the grains out of a heap of chaff and thus convey only interesting anecdotes. He must be brief, pointed and witty. His sense of humour must be high enough to face an attack without impatience and return it with a smile. He will remain claim under any provocation. Even when he attacks, he will use the gentlest language and, in both aggression and defence, must have a smile painted on his lips.

We who want to talk often commit certain errors which either make talking purposeless or drive a mild conversation into a heated debate, if not turn it into a fracas. These defects must be avoided by all participating in a conversation.

Firstly, none should think that he has the most correct things to say or that his views are the only logical ones. Every individual has its own self-esteem. This must not be hurt at any time. Even when an opponent across the table speaks under rot, he must not be told so on his face. The best talker is he who can win over the opponent's view to his own. And to do that, the first requisite is to admit that the opponent has said something very true and correct. So saying, he proceeds to give his own views, not to contradict but to supplement or improve upon what his opponent has said. In short, a successful conversationalist is never self-opinionated and under no circumstances does he assume an air of superiority over others with whom he talks.

Secondly, the talker must not continue beyond the limit of his listener's patience. "The art of talking", says William Hazlitt, "consists most in knowing where to stop." Boredom is fatal to the very heart of conversation. As in public speaking, so in private talking, a boring speaker butchers the most enthralling subject while a lively talker breathes new life into a most stale theme.

In conclusion, conversation is perhaps the finest creation of human brain. It is a pleasure of inestimable importance. It fills up a vacant leisure after the day's hard toil. It relaxes the fatigued mind and also the overworked body. It also has a high degree educative value. Many great works of art and many epochmaking political and economic doctrines are the products of drawing-room chat among scholars and thinkers. So the role of conversation in our live is very great.

But whether it will be fruitful or fruitless, harmful or beneficial, depends on the capacity and training of those who converse. It is an art which, like the art of oratory, has to be learnt and mastered and cannot be improvised in a day or two or in a couple of years. We learn to converse, if we want to, as long as we live and the more we mix and talk with good conversationalists, the better perfection our capacity of conversation receives.

32. COURAGE

Outline : (*i*) What is meant by the word 'courage' ?

(*ii*) Courage is of two kinds—physical and moral.

(*iii*) What is the importance of courage ?

(*iv*) Courage and character are correlative.

(*v*) Conclusion : we must have courage only to use it for the right purposes.

Essay : Courage may be defined as the capacity to work with unwavering strength of mind in all situations. Quick decision, prompt action and undaunted preservance are the principal characteristics of courage. According to Sir William Slim, courage is an affair of spirit. It is not only a virtue, but the basis of all virtues.

It is usual to speak of courage as of two kinds—physical courage and moral courage. The distinction is quite sound ; for a man can have one without the other. By physical courage, we mean the courage to face physical danger, such as pain, wounds, death, etc. By moral courage we mean courage to face ridicule, hatred and public disapproval for the sake of what we believe to be right. A soldier who can face shells and guns, may be unable to face the mockery of his companions. He is physically brave, but a moral coward. On the other hand, there are men who dare to defy public opinion for conscience's sake, but who cannot face bodily torture. They are morally brave, but physically cowards.

Moral courage is a test of character. Danger and physical risks test our nerves and strength only. But it requires an exceptional man to overcome temptations to be dishonest when his children are starving at home, to ignore the whispers of the vile tempter when the rewards he holds out to him are so irresistibly tempting. True manliness is of the mind, not of the body. The body suffers for a time and forgets all about it.

But the torture and the pain of mind may continue for years. The man who suffers patiently but not a word of complaint ever escapes his lips because he believes himself to be in the right, is truly brave.

The progress of mankind is mainly due to men possessing great moral courage—men who act according to the dictates of their conscience, do what they believe to be right in spite of ridicule, opposition, sneers and criticism. Social reformers, religious thinkers, martyrs and prophets, poets and scientists have had the courage of their convictions.

They have suffered ridicule of the people, contempt and even death. They have gone to the scaffold bravely and cheerfully because their faith (moral courage) have upheld them.

Moral courage may be shown in all spheres of life. If a boy commits a wrong and then owns his mistake, he has shown moral courage. Again, it takes a lot of moral courage to tell a friend plainly of this faults, especially when there is a danger of the friendship being broken off. It also requires great moral courage on the part of a man to stand ridicule and laughter, especially of those whom he likes and respects. But he who stands alone, goes against public opinion, rouses opposition, contempt and hatred by daring to do what is right, really possesses a great deal of moral courage. The political speaker that tells the public unpleasant truths, the statesman who brings in necessary and just but unpopular measures, the prophet who proclaims his message to an unfriendly world, are all men of moral courage.

Moral courage and character are correlative. A robber has courage but no character. Such courage is harmful for society. Hence courage without character is despicable. It is good to have the heart of a lion but bad to use it like an animal.

Moral courage, therefore, means that we must practise what we think to be right and must not be afraid of taking an unpopular line of action. We should have the courage to utter unpleasant truths, and to go against the current of public opinion when the occasion demands.

33. EDUCATION—ITS MEANING AND PURPOSE

Outline : (*i*) Education—its meaning and scope.

(*ii*) Sources of education : academic institutions and social surroundings.

(*iii*) Purposes of education ond hall-marks of education.

(*iv*) Influence of customs and usages on education.

(*v*) Conclusion.

Essay : Education has been defined by many a master-mind in many a different way. Prof. A.E. Johnson says that the aim of education is "to create finer human beings." Russell maintains that "education is not information ; it is formation of character." The most comprehensive and appropriately connotative is the view of education given by Aristotle. "Education", says he, "is the preparation of the body and the mind for life." Knowledge kindles the lamp that will guide a man along the difficult and dark road of life. Ignorance holds man in a benighted prison, wherefrom education sets him free and then equips him with the means of physical existence and spiritual development.

Common people have a notion that schools and colleges are the sole sources of all education. But this idea is correct only in part. In fact, we derive knowledge from many other sources outside the educational institutes. We begin to learn from the cradle and continue to do so till we die. Human mind is not a bottle in which wisdom can be rammed during the years spent in some academy. The mind develops slowly through many years in the light of experience and observation, just as a plant grows and spreads as long as it lives.

A child receives his basic training at home, under the careful guidance of parents, and with the affectionate assistance of brothers and sisters. In the hands of goods teachers the bud of a child's mind blooms in its full stature. In fact, the teachers only give an orderly shape to what others have been sowing and growing for a long time.

One of the main purposes of education is to bring out and develop all the latent faculties and potentialities of a man. But education to be fruitful must be of the proper type. Improper education can spoil whatever nature gives us, far less develop any faculty. However much book knowledge we may gather in schools and colleges, our knowledge will prove sterile and inapplicable to the affairs of day-to-day existence unless it is augmented and enriched by wisdom collected from experience. But to turn one's experience into profitable knowledge, to observe, reason, and draw correct conclusions from events and incidents, one requires a special mental training. Sound education is that which enables a man to think independently, judge

soberly and evaluate matters correctly. A healthy mind is always open to receive new impressions. This delicate receptivity is an essential quality which only a thorough education can infuse in a person

Moral training cannot be dispensed with except by damaging the spirit of real education. Academic distinction is likely to engender foolish self-esteem and blind conceit, unless humility is taught thorough moral lessons. Without integrity of character and high principles of life, a man can never reach the coveted goals, as he is sure to blunder into some pitfall on his way. Education without character is dangerous and proves ultimately harmful to society and the individual.

Religion is like a prop that can support a man's better self in the face of all adversities and sufferings. Hence religious instruction ought to form a part of our education in order to impart it a greater perfection. But it must be remembered that religion does not consist in rituals and sectarian bigotry. True religion being based on the quest for truth, religious instruction in any real sense, must be far from fanaticism which is directly antagonistic to knowledge. It is to widen the range of knowledge that the introduction of religion in education is necessary, not to narrow it down to sectarian channels.

Customs and usages of a society also has important bearing on one's education. For, environment is a great teacher which can rule out the principles of heredity and shape course of a man's life. In an advanced, cultured society children enjoy a much larger opportunity of learning, and thereby develop their mental and physical aptitudes more quickly and easily than in a backward area.

Ours is an age of technology and of industrial civilisation. It is an age of endeavour in all spheres of human actions. It is the high time for a nation to "drink the life to the lees." This is an age of hard contest in the field of world economy and technological advancement. Hence education must have two objectives, one is material progress and the other intellectual and moral progress.

In fact, education is a blessing, a blazing star in our dark mental horizon. It is a curious possession in which the rich and the poor can be equal, of course, if they will without disturbance to their material possession. It is a key which unlocks a new world to the people in ignorance.

34. TECHNICAL EDUCATION

Outline : (*i*) What is meant by technical education ?

(*ii*) Advantages of technical education.

(*iii*) The importance of technical education in the modern world.

(*iv*) Some limitations of technical education.

(*v*) Conclusion.

Education is generally divided into three categories : social education, spiritual education and technical education. Social education teaches us how to live in society. Spiritual education is helpful in building our character. Technical education provides instructions and training in skills that have a practical use. It does not develop the spiritual or intellectual aspects of personality. Its sole aim is to produce skilled workers—engineers, machanics and builders, etc.

The impact of industrialization has been changing the very pattern of our life, particularly urban life. The old order is yielding place to the new fast, too fast to be believed. The hand-loom weaver is struggling hard to maintain his existence under the mounting pressure of the textile magnate. The paddy-husker has gone out of vogue with the growth of gigantic mills. One single power-driven machine is sending out of use several hundreds of human hands. Mechanized transport has already dislodged the traditional vehicles. Every urban house is electrified, while hydro-electricity bids fair to extend its scope still further. Telephones, radios, tape-recorders and electric-ovens are only too frequent to need comment. In short, every aspect of life is being slowly but steadily mechanized. There is no doubt that this process has come not to go but to stay and expand.

To bring about, and more, to support, this gigantic mechanization of society, hundreds of big and small industries have been built and many more are being added gradually. Thousands of machines are working day and night to keep our social life going. But industries have to be built and maintained and machines need to be handled, and repaired by men who are capable of doing so. How such persons are to be obtained ? The reply is simple. It is technical education which feeds the industries. If there is no technical education, all the industries will come to a stand still. Modern man will go back to the dark ages, when man was virtually an animal.

Technical education is opposed by some people on the ground that it may turn men into mechanical units because it has not the humanizing influence of literary education. The

fear is unfounded and arises out of a wrong notion of technical education. No education, technical or whatever, can proceed unless the basis is formed by general education. Engineers and scientists will all study the arts, at least upto the secondary stage. Thereupon the question of specialization and emphasis will arise. While speaking of technical education, what is proposed is not the total abolition of the study of literature, history and others but a blending of the arts and sciences. After all, of what practical worth would all the literature of the world be if mankind has to go without food and cloth ?

In Pakistan, education is lacking in technical side. In our country, where more than eight per cent of the population is agricultural and industrial, it is a crime to make education liberal and to unfit boys and girls for manual work in life. Technical education can prove of great value for Pakistan. In the first place, it can solve the problem of unemployment by supplying the industries with a large body of trained workers. Another practical advantage of technical education is that when we shall have our own technicians, a lot of money would be saved which at present goes to the pockets of foreign technicians.

In our country, the manual worker is looked down upon by the so-called educated people. With the encouragement of technical education, this feeling of superiority complex will gradually disappear as it has disappeared in many foreign countries. In our country, the idea of 'dignity of labour' should be made popular. We must keep it in mind that progress is possible only through technical education.

35. THE CHOICE OF BOOKS

Outline : (*i*) Introduction : books and food equally necessary.

(*ii*) Choice of books : complication of the problem.

(*iii*) How to choose books ? No general dictum is possible.

(*iv*) Preference should be given to books combining knowledge and pleasure.

(*v*) Conclusion.

Essay : Printing has made publication of books easy, cheap and quick. It is great achievemeht, but it also presents us with a great problem : What are we to read ? There are so many books to read that the ordinary man is bewildered. In

ancient times, before the invention of printing press, a man could read as much as he liked and yet had time to spare. But now the supply of books is frightfully large.

We have a notion that all printed matter is full of wisdom. It is not so. Some books are good and contribute to our education. They broaden our mind and give us knowledge of men, lands and things. But others are not so. Books are men's works and just as the number of great men is limited, so is the number of really valuable books. Most books are of an indifferent sort ; they do not give us new ideas or new knowledge. There are some books which seem to be bright and interesting but are really without value. In the book world, as elsewhere, all that glitters is not gold. Such books are popular but they are without substance.

There are other books that are not only indifferent but positively harmful. Some books are obscene ; they are written only to excite our carnal instincts. Books are a part of trade. The manufacturer of books publishes what might tempt the reader, and he does not stop to consider what is good or what is immoral. Then, again, books are a wonderful medium of propaganda. There are many men who preach their false philosophies through books, and it is through books that these ideas trickle down to the large mass of mankind.

Another urgent reason why selection is necessary is that one can acquire mastery of a subject only by gradual stages. When we start studying a subject we are confronted with a large number of books great and small, difficult and easy. If we do not make a selection that will gradually take us from the less difficult books to the more difficult, we shall be lost in confusion. A man studying philosophy must not begin with Kant, and before a student of science can understand Einstein, he must read elementary books on Physics and Mathematics.

All these considerations make it absolutely necesssary that we make a choice of books before we begin our studies. But the question is : How are we to choose books before we have read them ? If we accept the choice of others, that may not be a reliable guide, because men's tastes differ. One reader will like what another considers uninteresting or even harmful. We have to make our own selections and we cannot make our selection until we have been acquainted with the whole lot from which we are to make the selection. This seems to present us with a difficult dilemma.

The way out of the dilemma seems to be a combination of the two methods. We must take the help of reliable guides,

men who are known for their scholarship and their tastes, and we must also train our own intelligence and judgment. If we read books carefully and critically we shall gradually be able to form our own judgments and learn to do without the help of others. Learning to read is in this respect like learning to walk. As we make progress, we acquire self-confidence and can do without the assistance of guides.

Reading is for amusement and instruction. These two aims cannot always be kept apart. Mathematics may seem to be uninteresting for most of us, but a mathematician finds as much joy in mathematics as a poet does in the beauty of nature. Then, again, although a man may read Shakespeare for pleasure, he will also get much profit from this study. But in a rough and general way the two purposes may be kept apart and choice of books also will vary with the purpose for which reading is done. In reading for pleasure we depend more on ourselves, and in reading for instruction we accept the advice of known experts before we learn to choose for ourselves.

When we read for pleasure, we turn to novels, travel-books, magazines and memoirs. In these branches, we know which books are more popular and famous than others, which books have stood the test of time. We start with them, in English novels with Scott and Dickens for example, and then we gradually form our own likes and dislikes. Every day new books are being published and the publisher's advertisements will proclaim every new book as a new wonder. But if we have kept our eyes and ears open, we shall learn to distinguish between one advertisement and another, and guided by their advice and by our own tastes, we may make a selection. There will be one or two mistakes, but, on the whole, we shall not fail.

When we try to acquire mastery of a subject, we must in the first stages, depend on the advice of experts on the subject, and it is only at later stages that we shall be free to make our choice. But here books are themselves a guide to selection. Every book refers to other works on the subject, and we may thus make our way through a subject with the help of guides, with the help of books and last and first, with our own developing judgment. If we proceed cautiously, we shall find that the choice of books is not as difficult as it may seem to be at first sight.

The selection of books should, however, be associated with one caution. It should be remembered that reading, whether for knowledge or pleasure, cannot be confined to the bounds of any particular territory, religious faith or political creed. Selection of books should, therefore, be liberal and broad-based and

free from any kind of narrowness. Knowledge must be international as ignorance is international in its extent. It is only by pooling together the contribution of the whole world that the impregnable citadel of ignorance can be conquered. All books must, therefore, be read—books of all ages, all countries and all opinions. Otherwise our knowledge, and also pleasure, shall be limited to the extent of the restriction we impose on the free exchange of books. It is, therefore, necessary to read with equal interest books on atheism as those which seek to prove the existence of God, books from Russia as those from America and books that sing the praise of capitalism as those which denounce it.

36. TRAVELLING AS A PART OF EDUCATION

Outline : (*i*) Travelling is rooted in man's nature.

(*ii*) What are the benefits of travelling ?

(*iii*) It brings about fusion of different cultures and expands mental horizon.

(*iv*) Modern travelling has been made quite easy by science.

(*v*) Conclusion.

Essay : The instinct of roaming about, as far and farther as he can, is rooted in man's nature. Travelling has, therefore, been popular with him from time immemorial. It is the romance of seeing the unseen, knowing the unknown and unveiling the shrouds of mystery, that drove ancient travellers—Marco Polo, Ibne Batuta, Huen Tsang and the rest—out of their homes and goaded them across forests and mountains, deserts and oceans. The same instinctive tendency continues in our day as well. How many hundreds and thousands of people are daily flying from continent to continent or sailing from sea to sea—all intended to respond to the same old irrespressible instinct of man, the instinct to know and see the new and the unknown.

But it is not entirely driven by a blind urge that man has been travelling year after year. He has also found it useful—immensely beneficial. One of its leading benefits is that it serves as a great teacher. It educates all—the ignorant and the erudite alike, even those who may have the pride to think that they have nothing more to learn.

Travelling, both inside and outside the country, is a powerful aid to education. It would, however, be wrong to say that it is a substitute for education. That it is not. But it is a wonderful aid to the completion of education. It provides an experience of the world and calls into action and practical use

the various qualities of mind and intellect developed by education. Tact, firmness, engaging personality and lively conservation are some of the products of wide and extensive travelling.

However highly educated a person may be, if he has not lived and moved among people with different habits, languages and social customs, and morality, his own outlook remains narrow. He is less accommodating in his view and often fanatical in outlook. But those who have travelled widely and like Ulysses 'followed knowledge like a sinking star beyond the utmost bounds of human thought' are generally liberal in outlook. They have maturity of judgment and are unerring in their understanding of people and their minds.

Travelling across distant countries expands the mental horizon of man. Fanaticism, prejudices, intolerance and such other vices are cured and complexes removed when a man comes into contact with people from different places. The man who has travelled much realizes that basically man is the same all over the world and the difference we see on the surface is but the creation of climate and environment. A man has the same sentiments, feelings, urges, aspirations, strength and weakness, no matter whether he is born in Pakistan or in America. Books only conveys theoretical informations on these things. It is travelling that effects real exchange between nation and nation, to the benefit of the whole world.

In these days of international tension, travelling can help to bring about cordiality and harmony between hostile nations. When we travel through countries, we come to know that people in general all over the world want peace and amity. That strengthens our own hope of peace and removes the fear of a third World War. Likewise, travelling can bring different countries closer and closer and establish better economic co-operation among them for their mutual benefit.

A long stay at one place brings monotony and stagnation to our life. Change and variety is the spice of life. This is no mere platitude but most palpably true. A change of atmosphere from the plains to the hills, from moist to dry climate. brings about such a perceptible improvement in the state of our mental and physical health that doctors prescribe change of place when other remedies fail to restore health and spirits to ailing persons. When our eyes feast on the gorgeous beauties of Nature, the rolling waves of the blue oceans, the proud pinnacles of mountains, the mysterious wilderness of the flambuoyant flower-decked valleys, our hearts swell with ecstasy. Our minds shed all the narrowness and unwholesome tendencies at the sight of Nature's magnificence. Our soul breaks its bondage and soars high in quest of the real values of life.

A man never knows his own native land completely till he has gone out of it to some other country. Only a rational comparison with other countries can specify vividly the true character, the merits and drawbacks of our own motherland. An awareness of our defects inspires us to work hard and improve the unhappy condition of our country.

Only a century ago, travelling was a real hazard. But with the development of science, it has become cheap, comfortable, fast and delightful. It has also come within the reach of all. We, the eastern people are notoriously home-minded. Unless we can overcome this conservative tendency, we will remain prepetually deprived of the many blessings that travelling confers.

37. THE VALUE OF GAMES AND SPORTS

Outline ; (*i*) Introduction—the necessity of games and sports.

(*ii*) The various advantages of games : good physical health, discipline and sportsmanship.

(*iii*) The importance of sports in our daily life.

(*iv*) Conclusion.

Essay : "A sound mind in a sound body" is an idea well expressed. We cannot have a sound mind without a sound body.

All manly exercises, if taken in proper measure, keep us physically fit. A man who has not a sound body becomes nervous and irritable. He quarrels with others and cannot attend to anything for a long time. He cannot look at life in a calm and quiet way but takes a sour view of life. He will fly from one thing to another ; nothing will please him long. He does like the society of others and other people also avoid him.

Another value of sports and games is that they are an excellent recreation. Our daily work is a great strain on our energies. We are tired and exhausted by work. A game of football or a series of exercises in the gymnasium takes our mind away from the drudgery of work. These sports and games give fresh energy to our limbs and also make us forget our cares. Thus our mind is recreated, as it were, and we return to our work with renewed energy. In this respect games are even better than sports. Games bring before us a new world of competition and struggle ; and when they are over, we feel refreshed.

Games are so refreshing that even spectators are enlivened by them. If we look at the faces of thousands of spectators—young men and old—we find that they are beaming with excite-

ment and joy. For a moment they have escaped from the hard world of sorrow and suffering. They are full of joy and a thing of joy is beautiful for ever. They clap and shout and forget all their worries. Thus games have a social value. The enthusiasm spreads from spectator to spectator until the vaste crowd looks like one man.

For the sportsman, games and exercise are an excellent training in concentration and alertness. When a man is running a race or playing a cricket ball, he must put his whole mind to it. He must not allow his mind to be diverted by anything. If he takes one false step, the game will be up. He is always being attacked by his opponent ; that is why his mind and body must always be alert. In football if he looks to his opponent on the right alone, then the one on the left will score a goal against him. He must look this way and that way, and yet his mind must be concentrated on the thing before him. Even in sports like jumping or throwing a discus where competitors take part one by one, there must be the same concentration and alertness. A man taking part in the exercises must concentrate all his energies on the immediate task, and he must also study the ways of his rivals.

Sports and games teach us coolness and courage and self-control. If we have constantly to compete with rivals in the open field, we shall develop manly courage that will be helpful in the serious business of life. If a player loses his temper when his goal is in danger or when he is going to take a jump, he will spoil his chances. We can realize the value of manly sports if we compare a game of football with a game of cards. At cards the players shout and quarrel all the time the game is on. On the football ground, it is the spectators who fret and fume ; the players are excited but cool-headed. A player who cannot control his nerves or his temper is lost ; he is soon replaced by one who has courage and a cool head.

Not the least valuable effect of sports is in the cultivation of teamspirits, a sense of comradeship. No player can play only for himself ;- he must obey the captain, he must learn to move in harmony with his comrades and he must place the interests of the team above everything else. A player is like a soldier and all players are like comrades. That is why sportsmen are generally very sociable ; they have to understand the ways to others and serve a common cause. A batsman may score a century but it is the team as a whole that wins. This teamspirit is more in evidence in games than in physical exercises. But it is seen also in mass drills and in some exercises in which a number of men are controlled by a common purpose.

If we find two men quarrelling bitterly, we say to both, "Don't bear any malice ; take it in a sportsmanlike manner." When a man is downcast, we say, "Take it easy ; be a sportsman". All this shows that sports teach a peculiar virtue which is called sportsmanliness. This means a calm, forgiving, cheerful view of life. A sportsman fights his opponents, but there is no malice. He knows that it is only sports and nothing more. A player wins games as much as he loses them, and he takes both as a part of the programme. He knows that it is mere play, and the prepares for the next game. It is this cheerful and forgiving spirit which is the best thing that we learn from sports, and the more we are guided by it in our serious affairs, the better for us.

Through games we learn how to compete with others. When we play a game, we try to defeat others in it We make our best efforts to win it. We thus learn how to make struggle against others. In active life, we can bravely fight against our difficulties and enemies. Games make us bold and courageous. Presence of mind is another virtue which is associated with sports. A losing match may be won by the sudden presence of mind of the captain and his team. To do exactly what is required of a man at the proper moment is a virtue we learn through sports and games.

There are some abuses of games. When we begin playing games at the cost of others useful activities of our life, we waste our time. With some persons games become a serious profession. Games become the chief interest of their life ; they no longer remain a recreation with them. When games take the place of the real work of life, they do more harm than good.

Games and sports are indispensable for healthy life. They are very necessary for building up our personality and formation of balanced character.

38. POLITICS AND RELIGION

Outline : 1. What is the essence of the issue : its historical background.

2. Its importance in Pakistan : two opposite views.

3. Arguments for and against separation and amalgamation of politics and religion.

4. Conclusion : need of balance.

Essay : The issue regarding the relation of politics and

religion is largely one of their mutual separation or amalgamation. Put in plain terms it may be reduced to a single question : Should religion be allowed to influence the course of politics ? Owing its birth to the 16th century struggle for supremacy between the Church and the State in Europe, the question continued to be asked, discussed and fought over until at least the force of circumstances effected a settlement towards the middle of the 19th century. Since then European politics is by and large, free from the influence of religion. In course of time, the position crystalized further, political secularism gaining more and more momentum. At present, leaving aside the Communist countries where religion is extinct from society itself, even in the advanced non-Communist States, whether of the West of the East, politics has hardly anything to do with religion which consequently exists as a private matter of the citizens. Modern State is, in fact, synonymous with secular State, while all exceptions are condemned as reactionary.

In the background of this state of things all over the world, the question of the relation between politics and religion seems too decided an issue to be reopened. But in reality the problem is neither so simple, nor so settled in many countries of Asia and Africa, particularly Pakistan, where it has come to assume an importance unprecedented in the contemporary history. Here, since the birth of our independence, a regular battle is being fought over the question of making religion the guiding force of the State. No other issue has, in fact, influenced the course of our political history more than this.

As far as Pakistan is concerned, two opposite views exist around the problem. One is that politics and religion should exist and function in their respective spheres, perfectly independent of each other. This is identical with what in the West is known as secularism. The other view is that both should not only go hand in hand but also religion should dominate politics. Drawing instances from the rule of the four caliphs of Islam, the protagonists of the view insist on Islam being the basis on which the entire edifice of our state should be erected. They think that the *Quran*, the *Hadith* and the *Sannah*, taken together, offer the most ideal fundamental laws which Pakistan should adopt as her constitution. The public mind of Pakistan is sharply divided between these two schools of thought, both receiving support from a large variety of students, teachers, public men and others.

It is claimed by the votaries of secularism that religious politics is unsound in theory, unsafe in practice and without any foundation in history. Theoreticallly, they argue, secularism represents democracy while Islamism contemplates at best a refined type of theoracy. Democracy is based on the principle of equality of all citizens, irrespective of caste and creed. If a particular religion is allowed to govern activities of the State, followers of other religions are automatically put into a disadvantage. Such a policy is, therefore, a negation of democracy. This policy of discrimination is also fraught with grave consequences. If a section of the population is denied full access into the rights of citizenship, its loyalty to the State always remains a matter of doubt and can never be relied upon in times of crisis. Even the question of disloyalty is discounted, the possibility of conflict among different religions and among various sects of the ruling creed in matters relating to the State administration can never be ruled out. This menace caused extensive harm to the Euorpean States. Hence in Europe religion was finally rejected for the purpose of forming a sound basis of the State.

On the other hand, it is advanced, in a secular society, a spirit of co-operation and tolerance dominates the public mind in its attitude towards the State as well as the mutual relationship of the citizens. A secular society is thus more well-knit and homogeneous. This strengthens the basis of the State and lends it the solid support of a whole nation in all its endeavours. Secularism is also claimed to have a high educative and cultural value. Free from communal or sectarian bias and bigotry, the citizens can develop a broad humanistic outlook which is so essential for the growth of a healthy national culture and civilization.

It may be said to the debit of secularism that it festers a materialistic outlook on life. If religion is made a private matter, it loses its importance and impact in society, with the result that the average man gradually drifts towards agnosticism and atheism. Material welfare comes to receive all attention and spiritual attainment is ignored. Society itself is ultimately shorn of those virtues that connote humanity. In the West, non-religious politics is largely responsible for the birth of selfish individualism and thoughtless epicurianism. Hence in the West, too, there is an increasing demand for bringing religion more and more into the political and social life. The remedy of these and other evils of modern civilization, it is argued, lies in tempering the crude stuff of politics with the softening influence of religion.

In conclusion, arguments on both the sides may be many and are really weighty. Both separation and amalgamation of politics and religion are good at some points but bad at some others. It is, therefore, difficult to pronounce a decisive judgment in favour of either. While it would be unwise to revive theocracy which religious politics may ultimately do, it would be no less unsound to divest the State altogether of any relation with religion.

39. NEWSPAPERS

Outline : Introduction—the importance of newspapers in our daily life—the influence of the press—public opinion and the press—its powers and responsibilities—dangers—its educative value—some suggestions—the end.

Essay : The modern age is the age of the people, as compared with the past ages during which the will of the masses did not carry much weight. Accordingly, popular opinion has become organized and finds expression in various ways. The most vocal and powerful channel of public opinion is journals and newspapers. Thus newspapers play a very important role in modern society.

Newspapers satisfy our craving for news which every human soul has in an insatiable measure. From times immemorial, man has been showing an inherent desire to know of each other, to know of lands near and far and to know of all things that happen on earth. In the past if a sensational event was rumoured to have happened at some distance, people walked to the spot from miles around to satisfy their hunger for information. In our time, newspapers carry all such happenings in their details. Besides newspapers cover those far-off lands and people, whom we could never reach, much less daily, except through the press. Thus newspapers keep us all—individuals and nations—regularly informed of each other, of our fortunes and misfortunes alike.

Advertisement is an essential condition of prosperous trade and industry. New goods are being manufactured daily. Unless they are popularized, people will not buy them. New books are being written by unknown persons. Unless these contributions are made known to the public, they will fetch no sale. Newspapers perform the function of advertising new goods and books, expressing their comments on them and thus help both the sellers in popularizing what they want to sell and the buyers in making correct choices.

Newspapers provide a most dependable medium for the

propagation of ideas and knowledge. In ancient times, when there was no newspaper, the propagation of any new idea was a probelm of high magnitude. But now-a-days, ideas and views are spread by the newspapers through the process of criticism and counter-criticism.

In democratic countries, public opinion is the chief power. Now the great majority of newspapers readers are uncritical. Only a few think for themselves, and form their own opinions. Most of the people accept what they read without question, and take their opinions readymade from their favourite journals. Newspapers, therefore, can mould public opinion.

Newspapers speak on behalf of the government as well as of public. Newspapers ventilate the grievances of the public, and get them redressed at the hands of the authorities. They can criticize any injustice that may be done to the people. It is the duty of good newspapers to criticize the bad policies of a government and to praise the good ones. Thus they can play the role of a useful critic. Newspapers in a country like ours can promote national unity.

By virtue of discharging these functions, the press has come to occupy an inalienable position in the life of man. The eagerness with which a paper is received in the morning, the voracious appetite with which it is gone through and the lively interest with which news and views are discussed in public, are all indicative of the profound influence that the press has on the mind of the people. Our thinking is done by the press. Our decisions are made by the favourite newspapers. Our love and hatred, support and opposition are largely determined by what the press would have us to do. In short, the press can, and actually does, lead the readers by their hand like children through the misty pathways of modern complex life. And by dint of this inestimable power over our life, newspapers can do anything—both highly beneficial and extremely harmful.

But if the power of the press is great, its responsibilities are still greater. If the ,press is to deserve great praise, it should be honest. It should never misuse its power, never misguide its readers and never misinterpret political issues.

40. THE CHOICE OF A CAREER

Outline : (*i*) Introduction : different careers for educated persons.

(*ii*) Difficulties in choosing a career : want of adequate opportunities : lack of individual abilities and sources.

(*iii*) Points to be kept in mind while choosing a career.

(*iv*) Conditions of proper choice : equation of personal tastes with the career.

(*v*) Conclusion.

Essay : Except for a privileged few, the choice of a career is identical with the choice of a profession to earn the means of existence. It is a difficult problem, parhaps the most baffling one in life. As for the illiterate masses, the issue is rather simple. They generally inherit their ancestral occupation and are forced to cling to it. If the inheritance amounts to nothing better than unemployment, they just live by whatever they can do, including beggary or die helplessly when there is no means of livelihood. It is for the educated middle class—existing between the high for whom choice is both easy and superfluous and the low for whom choice is meaningless—that the problem appears in the most acute form. For, such persons have to earn their livelihood as constantly by the sweat of their brow as the beasts in the jungle.

The selection of a proper career is an ardous task. Particularly in countries like ours, it is conditioned by many handicaps. Firstly, there is dearth of adequate opportunities. When a boy or girl sits to ponder over the selection of a career all the lucrative professions attract the chooser's mind. It seems to be very good to be a doctor, better to be an engineer and still better to go for Civil Services. But where are the opportunities ? In the first place, competition in such jobs is too stiff for the average youth. High merit is the first requisite. Then, there are only a few institutions to turn out doctors and engineers. Above all, even engineers are facing hard struggle to find employment, while medical profession is overcrowded. No less crowded is the court, while teaching does not pay well. Coupled with the lack of adequate opportunities, there is the insurmountable difficulties of individual circumstances. To move away from the family is often an economic impossibility. Many are again to earn their living alongside the pursuit of studies. To go for specialized study, available only at the metropolitan cities, presents an economic problem which many can hardly overcome.

In spite of all these difficulties, it cannot be denied that the choice of a profession is necessary for every person. While choosing a career, we should give due consideration to certain points.

First of all, we should have a liking for the profession which we select. In the selection of a profession, we should not follow the dictates of others. We should not join it because our elders say that it is good and useful. We should not go into a profession or vocation just because a large number of people are rushing towards it. We must have a strong liking and attraction for the profession we are joining. No doubt, we should try to join a useful profession where we may be able to earn enough money. But we must bear in mind that personal liking or disliking is very important in the matter of selection of a profession.

Secondly, we should have sufficient ability to work in the profession we join. We should be properly qualified to work in it. If we do not have the required ability, we shall have to face numerous hardships. Moreover, there is difficult training in some professions like the army and the police. We should be healthy and active enough before joining them. Every profession has its own chances of success.

After selecting a profession, we should carry out our duties with utmost care and devotion. A man who works half-heartedly is like "a rolling stone which gathers no mors." Difficulties are bound to crop up, but our greatness lies in facing them with pluck and courage. Sincerity to purpose is a factor which is very important in achieving success in a profession.

Colleges and Universities can help us a lot in choosing our careers. Teachers know about the inclinations and tastes of their students. They can properly advise them about the choice of their profession. Students should be advised to choose professions according to their abilities, inclinations and tastes. The choice of professions would be easy if all the professions are respected. In our society some professions are thought more important and respectable, while others are considered to be second-rate. The result is that people avoid certain professions, while other professions are over-crowded. All professions where we can work hard and honestly are equally good.

41. SCIENCE AND HUMAN LIFE

OR

SCIENCE AND SOCIETY

Outline : Introduction—the importance of scientific in-

ventions—Various inventions of science—The ugly side of science—the invention of deadly weapons—Some suggestions for the proper use of science—Conclusion.

Essay : We are living in the age of science. Science has harnessed the forces of Nature for the welfare of man. Scientific inventions have made our life more comfortable and happy for us than it was in the past. The maxim that *life is not a bed of roses* is no longer valid.

It is impossible and also needless to recount the numerous achievements that science has mastered in various spheres of life. In fact, there is hardly anything, any minor affair, into which science has not penetrated. Modern life is, in short, synonymous with scientific life in two senses. Firstly, all the countless innovations of science have some bearing on life, directly and indirectly. Secondly, science has thoroughly changed the pattern of our life, affecting our taste and habit, our needs and moods. Without, however, going into any detailed analysis of what science has done us, it will be better and sufficient to mention a few of its representative boons.

Russell has attributed two broad contributions to science in relation to human life. The first is that science has enabled us to *know* things that were long considered unknowable. The seconds is that science has empowered man to *do* things that our ancestors could not imagine. For all practical purposes, the vast range of scientific progress can be classified into these two categories—intellectual enlightenment and material comfort.

As to the first, the most striking contribution of science has been to liberateour intellect from the bondage of ignorance and superstition. Battering down one after another the citadels of ancient superstition, early science taught man and with proven facts that illness was not due to sorcery or divine displeasure ; that failure of crops had nothing to do with angry gods or malignant demons ; that eclipses and comets did not presage earthly disaster. But science did not stop with the removal of ignorance unfounded belief. It proceeded on to build the foundation of knowledge, by explaining in positive terms the laws and phenomena of Nature. It went further and invented paper printing and thus facilitated the ever-widening diffusion of knowledge.

Modern science has gone still ahead and broadened the horizon of knowledge beyond imagination. The mystery of the unfathomable sea and the impenetrable sky has been unshrouded with equal success. The biological history of man has been written. The whole universe has been brought within

the range of telescope. Laws by which the universe is governed have been brought within the scope of definite calculation. As a result, it can now be predicated with great precision how the weather will behave, when there will be an eclipse and even which particular regions a cyclone will affect. Over and above, the space—the outer space—is likely to be conquered ·and at least a good bulk of knowledge about that is already at man's command.

Science has relieved human sufferings to a great extent, particularly our bodily sufferings resulting from disease. All those fatal diseases—leprosy, tuberculosis, typhoid—that once took a heavy toll of human life are now treated with success. Epidemics are no longer dreadful to man because successful preventives exist to fight out them enance of cholera, small-pox and plague. Even cancer, thought yet fatal, can be cured if detected at the early stage. Surgery itself has gone a long way to relieve human sufferings and modern methods of surgical operation are safe and painless because of science.

Science has also extended human longevity beyond measure. It has analysed intrinsic contents of food materials and taught us to eat those that contribute to health and vitality. It has discovered the causes of various ailments and taught us how to resist their attack. Science has, in short, led man out of fear into the realm of hope—hope of safe longevity. Man is no longer helpless against diseases.

Science has, no doubt, made modern life immeasurably comfortable. The aeroplane has made the whole world as small as a sma'l country whose every corner can now be reached with ease and speed. The telephone and the wireless have dissolved the phenomenon of distance altogether. Electricity has brightened our nights as the sun brightens the days. It warms the chilly night as much as it cools the sweltering noon. Our mines are no longer unsafe, nor the factories hot like the hell. We work in the office, learn in the class and travel through the desert much more cosily than our ancestors could sleep in their shady bowers—all due to the blessing of electricity. Thus, in every sphere science is found to have made life safe and comfortable in a measure that our ancestors could not imagine.

But there are certain demerits of science. Science has done the greatest disservice to mankind in the field of armament. To day, man is living under the shadow of a sudden death. Atom bomb, Hydrogen bomb, Nitrogen bombs and various gases are very destructive powers. Science has developed such terrible

weapons of war that in the next war not a single man will escape death. The progress in science has created new problems and worries for man. Hurry and worry are eating away the modern life. Life on the whole has become highly artificial.

Bertrand Russell in his essay 'Science and Values' says that progress in science has made people power intoxicated. To him, science is not bad, but power yielded by science is not an end in itself. This power should be used for the welfare of mankind. A world which is short of emotions, delights and affections is destitute of values. Values of life should not be discarded in material advancement afforded by science.

42. CONTENTMENT

Outline : Introduction—Meaning of contentment—Contentment and satisfaction—Secrets of happiness—No wealth is like a quiet mind—Contentment is the elixir of life—Conclusion.

Essay : Contentment is self-satisfaction with one's own position. It enables one to bear calmly the hardships and miseries one has to confront in life.

Contentment is not the same as satisfaction. Contentment is in-born, while satisfaction depends on out-side objects. When a man gets what he wants, he is said to be satisfied. But a mind that hankers after more and more cannot get real satisfaction. The contented man does not hanker after what he has not.

Contentment is better than riches. A contented man is generally blessed with comfort, ease and happiness. He is much superior to a mere rich man. Riches cannot give us happiness ; they are only a means to that end. Besides, they often prove to be a source of troubles and anxiety to the persons who own them. But the happiness of a contented man is permanent as it does not depend upon external circumstances.

Contentment sweetens and brightens life. It unlocks the gates of joy. It keeps the mind above distressing passions such as envy, jealousy, ambition and greed. It leads to truth, piety and humility.

True contentment must be distinguished from wrong contentment. We may be very uncomfortable in life, our food and clothing may be deficient, our houses may be narrow and dirty, and we may not make any attempt to better ourselves. In such cases, our contentment is wrong. True contentment consists in

being patient and happy in the situation which is suited to our means and income. It is generally admired by the good and the wise who try their best to practise it in their lives.

The virtue of contentment may be cultivated and developed. Many of us have already much more than we actually require ; yet we hanker after more. Thus we are disturbed by a sense of perpetual want that robs us of true happiness. In his impartial distribution of blessings, God has showered many gifts on us, why shall we not remain contented then ? Contentment is a heavenly blessing. It begets charity and sympathy. It leads to truth, piety and virtue. It takes our thoughts heavenwards and gives us salvation.

43. SELF HELP

Outline : (*i*) What is self help ?

(*ii*) Self help is an important principle in every walk of life.

(*iii*) Dependence is a curse.

(*iv*) Self help gives scope for the expression of our faculties.

(*v*) Conclusion.

Essay : Self-help is the habit of standing on one's own legs with confidence. Self-help is the best help. This is an age-old truth. The saying that God helps those who help themselves is another version of this statement. God has no sympathy for the shirker who cries aloud to him for help, and never puts his own shoulders to the wheel.

Every man should bear his own burden. To be dependent on others is a curse. Living on charity robs us of independence and undermines our personality. A nation that is composed mostly of idles can never prosper.

The habit of self help should be acquired in early life. Children should not be helped too much when they dress or work. He who begins with crutches retains them to the end. In school and college, due importance should be given to self-help. The students' own tendencies should be given free play so long as they do not lead to mischief. The teacher's duty is to guide only.

Nothing is sweeter than what we earn by the sweat of our

brow. No work is well done, unless we do it ourselves. Efforts from within always bring out our latent virtues and strengthen our character. . Most men do not know their own worth because they always depend upon others and never exert themselves. But if they stand by themselves, they will find that there is nothing to afraid of. Self help is the main road to success. All men, however great they may be, have to look after their own interests. This is natural. It is a very rare phenomenon that people should ignore personal interests completely, and work only for others. In human society, help has always been mutual. Miracles do not take place today. This is a different world now. Now it is courage and diligence which can work miracles. Without self help no progress can be made either on the personal or the national level. To keep himself alive the individual must work and a nation which forgets to depend upon herself is doomed.

Life is a continuous struggle. There are difficulties and calamities every where. All these difficulties lose their gravity if we know that self help is the secret of success and happiness.

Self help gives scope for the expression of our faculties. Those who depend on others all their life are crippled, mentally and physically. Hence it has been said, "Help from within invigorates help from without enfeebles."

44. ATOM FOR PEACE

Outline : Introduction—Atom and atomic energy—Nuclear armaments have made war meaningless—Peaceful use of atomic energy—Atom in the fields of medicine, industry and agriculture—the end.

Essay : The greatest discovery of the present age is perhaps the fact that great energy is produced when an atom is broken. It was Einstein who advanced the theory that matter is energy and energy is matter and each may be converted into the other. An atom contains vast stores of energy which can be used in a number of ways. If this power is used for the settlement of mutual disputes, the whole of mankind will parish as a result. If we are sensible in its use, we may have a better world to live in. In every walk of life, atomic energy can work wonders.

Man in a fit of madness behaves like a beast. This beast in man has not so far been put down. Armaments like the atom and hydrogen bombs render war itself meaningless. If an atomic war breaks out, no body perhaps will be left to taste the fruit

of conquest. An atomic war would mean complete destruction of the human race. Countries like America, Russia, France, Britain and China have all sorts of destructive nuclear weapons. It is said that they avoid fighting for fear of being completely wiped off the face of the earth. This is a negative approach and must be given up forthwith.

Atomic energy can cure those diseases which were considered incurable in the past. Radio-therapy is an important branch of medical science. The use of radium in the treatment of cancer is well known. Thus atomic energy has alleviated the sufferings of man-kind. In agriculture, radio-isotopes play a very important part in producing better crops. With the help of radio-isotopes food can be stored for a long time ; it will not be damaged.

The main importance of atom is 'as a source of energy. Coal and petrol supply of the world is being gradually exhausted. The time is not far when they may not be available. Atomic energy can be used in the generation of electricity. Thus atomic energy is a good substitute of coal, gas and oil. The research on atomic energy is going on. In future many new peaceful uses of this energy will be found. The day is not far off when atomic energy will be used in space ships, the aircraft, the sea-ships, the railway train and so many other things.

Although Pakistan is an under-developed country, it is advancing in the field of nuclear energy at a high pace. Pakistan first atomic reactor started to work in 1966 at Islamabad. We have another reactor at Karachi, and the day is not far when Pakistan will become an advanced country in nuclear technology. in a few years.

45. PUBLIC FESTIVALS IN PAKISTAN

Outline : 1. There are two groups of puplic festivals.
(*a*) religious festivals (*b*) national festivals.

2. The cultural value of festivals.

3. The social utility of festivals : their influence on individual and national life.

4. Conclusion.

Essay : Life in Pakistan, in a greater measure than any country of the world is marked by the enthusiastic observance of a large number of public festivals. There are, however, divisible into two groups. The first is those

that are celebrated by each community according to the tenets and prescriptions of its religion. They may, therefore, be called religious or communal festivals. The second group consists of those that are observed on a national scale and participated in by members of all communities.

Muslims in this country being in the overwhelming majority, their festivals deserve to be mentioned first. The most important among them are the Eids and the Muharram. The Eids are two in number—*Eid-ul-Fitr* and *Eid-ul-Azha*. The first takes place at the end of a month-long fast during the lunar month of *Ramazan*. It is a great occasion. Muslims in thousands and lacs gather on the day in various mosques to offer their prayer. More pompous and expensive is, however, the second—the Eid-ul-Azha which comes off on the 10th day of *Zil-Haj*, the last month of the lunar year. Apart from usual rejoicing and festivity, prayer and greeting, this day is marked by the sacrifice of animals whose flesh is eaten and distributed among the poor. The first Eid is meant to mark the ending of self-imposed trials and hardships to purify the soul throughout a full month of fasting and abstinence from all evil thoughts and actions. The second Eid is celebrated to commemorate the great sacrifice that Hazrat Ibrahim had all but made of his son in the name of Allah.

Markedly different in appearance from, but akin in spirit to the Eids, is the festival of Muharram. It is a sad occasion, meant to commemorate the demise of Imam Hussain, the youngest grandson of the Prophet of Islam, who voluntarily sacrificed his life in the battle-field of *Kerbala* to hold aloft the banner of Islam. It is observed in tears and prayers and intended to recall the great sacrifice made by the Imam.

Other important Muslim festivals are the Shab-i-Barat, Shab-i-Miraj and Shab-i-Qadr. Of them, however, the first the birthday of the Prophet, is a real public festival. It falls on the 12th day of the lunar month of *Rabi-ul-Awwal*. Religious meetings are held on this occasion and thousands of Muslims gather to offer praise to the Prophet and discuss his life and achievements. Others are important as rites but not so as festivals, the observance being confined mostly to individual prayer at home or in the mosque.

Two other communities of Pakistan—the Christians and the Budhists—also do not lag behind. The former observe the *Easter* and the *Christmas* and the later celebrate the *Maghi-Purnima* with great joy and festivity.

Pakistan also observes several national festivals. The

Independence Day falling on the 14th August, is celebrated to mark the beginning of our career as an independent nation. The Pakistan Day is observed on the 23rd March to commemorate the resolve that the Muslims of India made to achieve Pakistan. The Quaid's birthday is celerated on the 25th December to pay homage to the great soul who was sent by Providence to give the hundred million Muslims of India a homeland in the shape of Pakistan of which we are now proud citizens. All these occasions are celebrated at State initiative and lacs of people of all communities and creeds celebrate them in the most befitting manner. Prayers are held, processions are taken out, meetings are held, house to house decoration is made, alms are given to the poor and new resolves are made on every occasion to defend our freedom and to march from progress to progress.

The national festivals are, in a greater measure, pregnant with social utilities. On these days, we recount the past, recollect our great fighters and in that light renew our determination to translate their dreams into practice. Every occasion conveys new inspiration to the nation and generates new consciousness of our rights and obligations People of all sections and classes meet on the common ground and develop stronger and stronger national solidarity. But for these and the religious festivals, society might have well ceased to exist in its present texture, every one becoming individualistic from head to foot and all eventually forgetting that they belong to and draw sustenance from a society and a nation.

46. THE CULTURE OF PAKISTAN

Outline : 1. What is culture ?

2. Charactēr of Pakistani culture : diversity.

3. Underlying unity of our culture : love of peace and equality ; tolerance and charity.

Culture, as understood in sociology, is a most frequently used expression in the world. But it has been defined most vaguely probably because it is too comprehensive a term to be brought within the compass of a precise definition. Of all the definitions so far offered, the one given by R.M, MacIver has been accepted by leading authorities as being the widest. "Culture," says he, "is the sum total of human activities, attaining an ultimate synthesis in national character." Viewed in this perspective, culture means man's general approach towards life as a whole. It is essentially terri-

torial in character for two reasons. Firstly, mankind is divided into territorial groups called nations. Every nation has, originally or by acquisition, its distinctive ways of life which are reflected in its culture. Secondly, activities and behaviours that constitute the basis of culture are born mostly of the soil and the climate of a particular territory.

To analyse the position in concrete terms, culture includes language, religion, art, architecture, dress, food, ancient customs and present usages and a host of others that people of a territory or a vast majority of them practice in their day-to-day life. Now, except religion which has a universal character, all others are territorial in nature. Even religion is largely remodelled, though not in fundamentals, by local customs, ceremonies and ways of observance. Culture varies in many respects between two parts of the same country if the land is too vast to afford one single cultural current.

In the light of the aforesaid explanation of culture, the question of Pakistani culture is to be examined. Have we one culture or several cultures ? Living on the same soil, the Muslims and the Hindus have wide variance with each other in their approach to life. Again in Pakistan, the Punjabees, the Sindhees, the Baluch and the Pathans differ from one another in many important aspects of their day-to-day life. Among them the only effective bond of unity is the religion of Islam which, again, has slightly differing implication from region to region. Lahore and Karachi have discarded *Pardah* while Peshawar is preserving it fanatically. So, it is evident that religion is not a strong force in forging one single culture among different zones of the country Considering all these, it may be said that Pakistan is a land not of one single culture but of several cultures.

The case of Pakisian is not solitary in the world. Great Britain has at least three distinct streams of culture. It is doubtful if there is any single country in the world which can claim one unified culture of its whole people.

But in spite of all the diversities noted above, there are certain under-currents of unity prevailing among all classes of people which bid fair to foster a common cultural tie in the whole country. The people of Pakistan apart from being held together by the bond of religion, are one in their love of peace and respect for equality—both enjoined by Islam. Further, all of them believe in and practise tolerance' and selfless charity—the latter understood not in the sense of giving alms but in the sense of Islamic love of all men as enjoined by their religion.

47. HOBBIES

Outline : (*i*) Definition of a hobby—an interesting pursuit to while away free time.

(*ii*) Popular hobbies are as various as tastes.

(*iii*) Values and uses of hobbies.

(*iv*) Selection and cultivation of hobby : a hard task.

(*v*) Conclusion—need for caution.

Essay : Ordinary remedies prescribed for the avoidance of worry and mental overstrain fall into two broad categories —gaiety and retreat. The purpose of both is to strengthen the tired parts of the mind by giving them rest. The first group contributes to the end by the active process of re-creation, the second by the passive method of repose. Outside the scope of both, there is a third method of achieving the same objective. It is by using the remaining parts of the mind—those other than the tired ones. It is this method of restoration that has come to be known as hobby. A hobby may, therefore, be defined as an alternative occupation for the brain-worker in order to restore his psychic equilibrium. Sir Winston Churchill defines hobbies as "alternative mental interests."

The distinction between hobby and other methods of restoration lies mainly in the process by which the common objective of recuperation is attained. Both gaiety and repose switch off the lights that have long played upon the main field of interest. Hobby goes thus far with them but proceeds farther to illumine a new field of interest by providing scope for an alternative engagement.

The 20th century is predominantly an age of worry and strain. The number of men and women living under strain and stress or haunted by worries and anxieties are too numerous to be counted. For them the pursuit of hobby is the only means left to avert nervous breakdown and its accessory complications. "The cultivation of hobby and new forms of interest." Says Sir Winston Churchill, "is a policy of first importance to a public man." It is equally important to a business magnate, a high official, a serious student, a devoted educationist, a busy lawyer and to a host of others who cannot find relaxation in the commonplace remedies.

A really difficult task is the selection and cultivation

of hobby. Firstly, it must be so carefully selected as to ensure beyond doubt that essential element of change of occupation. It is the master-key of the whole question. That is to say, the hobby must not amount to an exercise of the same brain cells as have already been strained by the main occupation. For a professor to select the reading of fiction as his hobby would, therefore, be to defeat its underlying purpose. Sir Winston Churchill disfavours reading and book-love as hobbies for any brain-worker because, as he says, "they are too nearly akin to the ordinary daily round of the brain-worker to give that element of change and contrast essential to real relief." Secondly, the cultivation of a hobby is not a business to be undertaken in a day or improvised by a mere command of the will "The growth of alternative mental interest," opines Sir Churchill, "is a long process." Thirdly, to be really happy and safe, one must have at least two or three hobbies. A single hobby may at times appear outworn and uninteresting or be difficult to pursue at all times. As variety is the mother of enjoyment, occasional change from one hobby to another would heighten the joy and broaden the scope of benefit.

Hobby being a personal pursuit, undertaken more in isolation than in company, may vary—and, in fact, does vary—from person to person in accordance with individual taste, temperament, nature of main occupation and resources. Sir Winston Churchill pursued painting as his hobby and thought it to be the best and easiest. Lord Salisbury's hobby lay in the chemical laboratory. While Einstein relaxed himself by playing upon the Violin, Bernard Shaw took immense delight in growing vegetables. One of the most popular hobbies of our time is to collect stamps and coins. In short, hobbies may be as numerous as there are persons to need it—ranging from carpentry to architecture—each bringing to its pursuer an incomparable measure of joy and relief.

In fine, while cultivating and pursuing the hobby, care must be taken to guard against its degenerating into a passion. If a hobby is allowed to go that way, it will become a source of loss and trouble instead of being a means of relief and recuperation.

Some people are under the impression that hobbies are simply waste of time and they interfere with our serious responsibilities. This view is not correct. No doubt, man is a born worker. He has to work hard to keep his body and soul together. But he cannot work continuously for a very

long period. He needs rest and recreation to soothe his tired nerves and muscles. Hobbies give a touch of freshness to our lives. They relieve us of the burden and monotony of life. They strengthen our link with life and infuse in our heart a new zeal for life. As Gladstone says, a change of occupation is rest, and the best way of using our leisure is to find something to do that interests us, and that is quite different from our regular work.

48. STUDENTS AND SOCIAL SERVICE

Outline : 1. Introduction.
2. Primary duty of students.
3. Voluntary services of the students.
4. Social services of students during vacations.
5. Student's role in population-check.
6. Female students can teach the illiterate womenfolk.
7. Social services during natural calamities.
8. Conclusion.

Essay : Society is "a corporate or co-operate body," "a voluntary association of individuals for common ends"—Webster. It embraces all sections and classes of people and offers them those conditions of life without which no man can be at his best self. Isolated from the society, existence of students cannot be thought of. So long as human beings are no less or more than human beings, they must live in society without which a balanced life cannot be lived. Students are neither beasts nor gods ; they are simply social beings. They enjoy the same social benefits and rights with any other social group. Enjoyment of social rights imposes upon them some duties to the society in which they live.

Admittedly primary duty of students is to acquire knowledge and to equip themselves with the requirements that would make them worthy citizens of the country. So students should not waste their energies and faculties in fields other than education and learning.

But in an undeveloped country like ours, students have many things to do for its welfare. They can render voluntary services in different aspects of our national life. Most of the people of our country are illiterate. They are not always aware of their social responsibilities and they utterly lack in civic consciousness. They do not realise that fate of their

country depends on their elected representatives to the government. Many of them fail to understand that their children should be educated not only for their own sake but for the sake of the nation and the state. They can neither decide rightly whom they should vote for, nor they have the sense to realise the adverse effect their wrong selection would make on the national life.

How can the students serve their society without hampering their academic progress ? The answer is simple. They can serve the society during long vacations. During the long vacations the students of our country can go in batches to the villages to help the people understand the various aspects of our national development projects. They can tell the farmers about the importance of the scientific method of cultivation and manuring. Any development in the field of agriculture will contribute to a great extent to the national progress.

Alarming growth of population is a threat to our national economy. If population is allowed to increase, unchecked and unrestricted, optimum number of population will be surpassed shortly in our country and our economic security will be jeoparadised. Family planning is of utmost importance so far as our economic life is concerned. Illiterate and superstitious minded people of our country cannot easily accept the plan of population-check. Students who are aware of the impact of family planning on our economic life can argue the masses into accepting the necessity of population-check. Thus they can help the illiterate people in raising their standard of living.

They can help dissemination of knowledge among the illiterate by setting up night schools in their respective localities. They can make the people conscious of the national progress and keep them in touch with the currents of world by making group discussions.

Students' service in the field of national health is of no mean importance. Female students can teach the illiterate women-folk how to keep their houses neat and clean, how to bring up their children and take care of their health. It is due to the lack of hygienic sense, illiterate people are seen spitting on the floor and illiterate house-wives washing cups and plates with dirty hands. It is the students who can tell them that their unclean habits are harmful to their health.

During famine, epidemics, floods and other national calamities, students can render services to the distressed. They can help to collect funds from different quarters to be distributed among the needy and suffering people. Through the Red Crescent Society they can help the distressed of the world. During epidemics they can go out in batches to distribute medicine and pushing injections. They can alleviate, to a large extent, the sufferings of the famine-sticken people by distributing reliefs among them.

Social service of the students has double blessings. It serves not only an individual society but also the cause of humanity. It trains the students to face the realities of life with undaunted spirit. Practical experience of social problems substantiates their book-knowledge. It makes them well equipped for the struggle of existence. Handling of social problems in student life prepare the future leaders of the country to make a realistic view of the social problems and to find the solutions accordingly.

49. AMUSEMENTS

Outline : 1. 'All work and no play makes Jack a dull boy'.

2. Amusements should be useful.

3. One may amuse oneself by reading good books.

4. One may enjoy a good talk with a well-chosen friend.

5. Music is another kind of amusement.

6. Conclusion.

Essay : Work and play is the order of the Universe. "All work and no play is proverbially admitted to make Jack a dull boy." Work without play is impossible. As there is time for work, so there must also be time for enjoyment or amusement of some kind or other. Pleasure and recreation are absolutely necessary to relieve our minds and bodies from constant attention and labours. Our bodies and minds cannot always be kept fully strung. If they are so kept, they are sure to give way. Relaxation must need be afforded to them. Amusement gives this relaxation. From amusement our minds and bodies derive fresh strength and vigour, and work is in consequence more cheerfully done than it would have been possible if there had been no enjoyment or recreation.

Every one has his own way of amusing himself. But amuse-

ment should be useful. It must not be of a nature that tends to the corruption of manners or to the weakening of the mind and the body. The object of amusement is to replenish the fund of strength and vigour which is used up by toil. But the recreation which instead of making good the loss of strength brings fresh exhaustion is no recreation. That recreation is a share. This should be avoided by those who have to work either by hand or by brain.

One may amuse oneself by reading good and interesting books. Some may have no taste for reading. But let those who have it, enjoy this kind of amusement. It will not only relieve their minds from the worry and exhaustion they undergo, but also make them wise. So what amusement can be more useful and innocent than this ? Those who have got no taste for reading, may enjoy a good talk with a well-chosen friend. Nowhere does "the mind so agreeably unbend itself as in the conversation of a well-chosen friend !" Unfortunate is he who has no such conversation to enjoy ! A good talk is a whole-some tonic both for the mind and the body.

Music is another kind of amusement. Let those who have taste for it, relish it to their heart's content. Nothing can produce so cheering and invigorating an effect as good music. Both the musician and the hearer are blessed. But one should not go for it to a theatre and sit out the whole performance. This amusement will do more harm than good.

The beauties of nature offer an amusement that can be compared with no other. "What pleasure is so pure, so costless, so accessible, indeed so ever present with us ?" One can drive the keenest delight from objects in nature. There are the trees, fruits, the blue sky, the sun, the moon and the stars. Is anything more needed ? If needed, nature could give us more. But the sense of beauty is required to enjoy nature. A very few of us are endowed with such a sense. However, let amusement and work go hand in hand taking care to make amusement a restorer of the body and mind, but not a destroyer.

50. ADVERTISEMENT

Outline : (*i*) Advertisement is a common feature of our daily life.

(*ii*) What is the importance of advertisement ?

(*iii*) Media of advertisement : Press, Radio, Television.

(*iv*) Advantages of advertisement.

(*v*) Conclusion.

Essay : The most characteristic thing of modern civilization is its advertising machinery. Open a popular newspaper in the morning and you will find half or more than half the space taken up by advertisements. There are advertisements for cinemas, a regular feature day by day. There are advertisements for patient medicines, on another page are advertisements for motor cars, machines, books and so forth and so on. It seems that advertisements are the staple of newspapers ; the item of news is only an excuse for catching the reader unaware.

If we go out along the streets, we find the walls and pillars plastered over with advertisements of all things—books, medicines, private tutors, services, cinemas and what not. The shops have sign-boards which not merely describe them but also serve as an advertisement. The buses have advertising placards pasted on them, and the inside walls of state buses are also used for the same purpose. If we go along the streets of a city at night, we shall find that from the roofs of houses prominent advertisments are flashed electrically. The cinema advertises itself but it, too, is a medium of advertisement. In the recess between two halves of a show the cinematographic machinery is used to advertise all sorts of things. In street corners there are small structure—called kiosks—which have advertisements displayed on all sides.

Advertisement have become such an important part of modern business life that large business companies have a department—usually called the publicity department—which spreads a network of advertisement. All governments have publicity departments which profess to give publicity to government news but are really very often advertisements for the ministers in power. There are publicity organizations which specialize in this kind of work and work for whomsoever will pay them. Railways, airways, publishers of books as well as astrologers and palmists advertise the benefits which the public will derive from them. Lawyers and doctors and (government servants) alone are debarred from employing the recognized methods of open advertisement.

Some advertisements are crude and some are obscene and vulgar. Some astrologers would issue leaflets with their photographs in which they appear with medals in the pose of a triumphant hero. Sometimes ministers of Governments advertise themselves in a similarly crude fashion. Manufacturers

of medicines, proprietors of cinemas, writers of books of a particular type sometimes try to indulge in obsence advertisement. The law is very watchful in this matter and would prosecute anybody guilty of gross obscenity. Still there is a tendency to make use of sex appeal for the sake of advertisement.

Advertisement has become a fine art, and it is interesting to watch the methods employed by experts in this department. The secret of advertisement is to attract attention, to catch the eye. That is why one element common to almost all forms of advertising is display for the eye. Some would use coloured lamps and others would go in for neon gas instead of electric lights. The commonest device is to paint pictures illustrating the information that is wanted to be conveyed. Sometimes there are two or three pictures giving descriptions of different stages—before and after using Kruschen Salts or before and after using a particular hair oil. A touch of the comic makes the pictures more lively, and that is why pictures used in advertisements are very often grotesque figures that easily catch the eye.

Catching the eye is the immediate objective. Sometimes small processions of men in strange dress would pass along the street advertising particular commodity. Or it may be a man who would be walking along the street with a huge coloured umbrella over his head. This would draw the attention of the passerby to the umbrella company of which he is the agent. There is no end to these methods. Every day there are so many varieties of pictures displaying different goods that one has a tendency not to look at them at all.

This brings us to what is the cleverest side of modern advertisement. Some advertisers do not seem at first to besaying anything about themselves at all. We look at a newspaper and are attracted by a poem or a quotation and wonder why it is there. We read to the end and find that the whole thing is an advertisement for a motor company or a machine tool. I get a small booklet giving me an account of trends in literature, and when I have finished it, I find that it is only an advertisement of its publications, the talk on literature being on a trick to attract my attention. Opening a magazine, I am drawn to reading an article on tuberculosis, and I am amused to find that all the arguments of the writer are intended to prove the efficiency of a particular medicine. I may amused or irritated, but the advertiser has done his job, because he has communicated to me what he intended to say.

This craze for advertisement is only a symptom of the

competitive industry of modern times. All men are producing goods at a tremendous rate and all of them want to make a profit at the expense of the purchasing public. The more one can shout, the more one can expect to sell one's wares. The public has neither the time nor the capacity to examine the value of a thing. Men think that the things, that are most advertised are the best, and they want to be guided by reputation. Reputation can be manufactured and that is the secret of the advertiser's art. He knows that if he can shout loudly enough he will be able to persuade the public.

Advertisements have a good side. The different countries of the world are now-a-days being brought closer and closer to one another. It is easy for a Pakistani to get things manufactured in Canada, and for an African to import useful commodities from Germany. But we cannot know what things there are in the market ; that is why producers must have a machinery for publicity and publicity leads to advertisement. In advertisement the distinction between the good and the bad is lost sight of ; the sale of a thing depends as much as on its quality as on effective advertisement, sometimes even less.

The worst side advertisement is that it tends to do away with the distinction between good and bad. It must also be remembered that advertisements are essentially vulgar. What is advertisement but self praise, blowing one's own trumpet? Nothing can be more indecent than that. Unfortunately, the infection of advertisement is spreading into all walks of life, and poets and philosophers even are not free from it. They do not always openly advertise their products as shopkeepers do. But through cleverly devised propaganda in newspapers and elsewhere they indulge in self-advertisement, and we sometimes feel that the most famous poet or philosopher is the one most cleverly advertised.

51. THE PLEASURES OF COLLEGE LIFE

Outline : 1. College life is the best period of one's life.

2. Difference between school and college life.
3. College life is very interesting.
4. Conclusion.

Essay : Freedom and enjoyment are the keynotes of college life. As soon as a scholar enters the college, he feels a sudden change. From the life of restrictions in the school to a life of freedom. The young collegian is free from petty

cares and anxieties. He is free to move, to have picnics with friends, to go to the cinema houses and even to study at his own sweet will. One gains knowledge, no doubt, but it is gained in a spirit of pleasure. In fact, it is the golden period of one's life which one does not forget for the rest of one's life.

One of the great pleasures of college life is the constant companionship of young and cheerful friends. There is perfect freedom to take friends of one's own choice. It is here in the portals of a college that life-long friendships are made. The free and frank exchange of views on various problems of life is the essence of their education. One may get information from books but the faculty for clear thinking and original ideas develops in the course of discussions with friends. This mental pleasure is of the noblest type to be enjoyed in college life.

Then there is the corporate life of the hostel. It is like a festival to be in a jolly mood, to cut jokes and to make a trial of wits in the cubicals of the hostel. In spite of the prevailing atmosphere of fun and gaiety one imbibes the spirit of discipline and regularity of habits in the hostel life. It rubs off his angularities and makes him a cultured young man with good manners and decent behaviour.

There are various sorts of fashions in the college which add a spice of life. A majority of the young men are seen in expensive suits and spótless ties. They visit the cinema houses as frequently as they can afford to go, or as often as they can fleece their friends. It is considered to be a sign of smartness to talk about actors and actresses and discuss the merits and demerits of the current films. Everybody has his own favourite film-stars and does not miss the pictures in which they have a leading role.

Then there is the occasion for making a fool of the first year students. In spite of the strict injunctions from the college authorities, the seniors feel a peculiar kind of joy in misleading the new entrants. It is a sort of grooming given to them to use common sense and be smart enough not to be misled.

The young collegians believe in a kind of socialism. If somebody takes airs or looks stiff-nicked, he is at once made a butt of ridicule. Young men are prepared to meet everybody on terms of equality. Richness or poverty of one's parents is a factor which is ruled out of court. There are the pleasures of reading interesting books and magazines,

pleasures of debating and drama and pleasures of games and sports for the college student. In fact, college life is a constant round of higher kind of pleasures which one should not miss to make the most of.

52. THE PLEASURES OF READING

Outline. The comfortable mood for reading—reading for pleasure different for reading for examination—no choice in latter—different types of material for reading—light literature for pleasure—serious literature for wisdom and knowledge—mental pleasures superior to physical pleasures. Conclusion.

Essay : An uneducated man cannot think of any other pleasures except the physical ones but for cultured man reading for pleasure is one of the choicest blessings of life. We can imagine how delightful it is to be seatrd on a cushioned sofa by the fireside with a book in hand during the cold winter nights. Hours pass without our getting conscious of them until late at night we realise that it is time to go to bed. Or again, in hot summer days we would like to pass our holidays reading a book of our own choice by the river-side or in a cool shady haunt in a garden. In such a mood we are so much absorbed that we do not care for the meals, or even getting up to take the dictionary from the book-shelf is a troublesome action. If it is a portion of a novel or a short-story or a one-act play, we would very much prefer to finish it before it stirring to do anything else. Stevenson, says, "Books are good enough in their own way, but they are mighty bloodless substitute for life". But books create a love for adventure, excite our curiosity and add a touch of romance to our humdrum life.

There is one kind of reading which does not deserve to be called reading for pleasure, that is reading for the purpose of an examination. Whereas reading books of one's own choice is rare pleasure of life, reading for an examination is one of the agonies and tortures of life. We can go through a volume of essays and derive pleasure from the points of view presented by the essayists. We may sometimes agree with them or we may be amused to read how uncommon views are expressed. But when we have to prepare for an examination we have to analyse the thought, to dissect and argue the pros and cons of the subject-matter and the whole process becomes a mental torture instead of being a pleasure. Imagine such, an enjoyable reading as Shakespeare's plays or Galsworthy's plays. We have to study a lot of critical matter on the subject if read for examination,

so that there are a host of critics who stand between us and the dramatist. Moreover, reading for an examination leaves no choice to us. The books are prescribed by the committees of courses, or whatever glorified names such august bodies may assume. Like the physicians, they prescribe the medicines for us which we have to swallow willy nilly. But when we read for pleasure we have the whole range of literature at our disposal ; we can make a free choice from the shelves of a library and read for pleasure.

Different types of readers find pleasure in different kinds of books. Even the same person likes different kinds of books at the different periods of his life. Poems and stories of love and romance have a greater appeal for the young men, while essays, biography and other forms of serious literature give pleasure to men of advanced age. Usually we read light literature for the sake of pleasure and serious literature for gaining wisdom and knowledge. The wisdom of the east and the west lies enshrined in books and we have only to open the covers of the binding to have an access to it. In stories and novels we identify ourselves with the heroes or the heroines and share with them the adventures of their lives. We move along with them in a dreamland and give free play to our imagination. Life is too real, too earnest and it is pleasant to steal into this dreamland once in a while. Shakespeare also says, "Life is such stuff as dreams are made of".

Reading is one of the highest mental pleasures. All wise men, poets and philosophers agree that mental pleasures are superior to physical pleasures. Even the Greek philosopher Epicurus who holds pleasure as the highest good in life ranks mental pleasures much above the physical pleasures. Enjoying a feast or a trip through the beautiful mountain scenery is, no doubt, delightful, but the reading of a good book is a repast no less delicious and delightful.

ESSAYS IN OUTLINE

1. HOSPITALITY

1. *Introduction* :—It is an inclination of mind that prompts one to entertain strangers and guests. Even poor men can be hospitable.

2. *In ancient times* : Proverbial hospitality of the Pakistanis. Hospitality, a religious injunction.

3. *In modern times* :—Becoming rare ; still found among the savages and the people of the backward places to some extent.

4. *Why it is rare now-a-days* :—Economic pressure, break-up of the social ties of the village system, and spread of selfishness.

5. *The reasons* :—The keen struggle for existence has made people selfish and callous. Formerly travels were risky, and people were bound to take shelter at night. Hence in every home special arrangements for unexpected guests and strangers were always necessary. Now owing to easy means of communication people are not so often obliged to accept the hospitality of others.

6. *Conclusion* :—Benefits the guests : uplifts and elevates the host. To the Muslims it is a viture.

2. IDLENESS

1. *Introduction* :—A tendency towards inactivity—mental and physical.

2. *Why we should labour* :—Life is action. Activity is the law of nature. A life of idleness is a life of shame and disgrace. Idle men are intruders on society. We are endowed with brains and limbs which are meant to be properly exercised. Apart from material loss, idleness is often the cause of illness.

3. *Effects* :—(*i*) On mind—idleness is the inertia of the mind. An idle brain is the devil's workshop. (*ii*) On our fortune—labour is necessary for advancement in life ; idleness only paves the way to degeneration. It leads to ruin, just as a ship without a rudder is at the mercy of waves or winds. (*iii*) On health—want of physical labour kills appetite and ruins health. (*iv*) On a nation—A nation suffers for the folly and idleness of the citizens.

Conclusion :—Failure in life is very often due to idleness. Industry is the key to success.

Industry makes and idleness mars a nation.

A definite aim in life is an antidote against idleness.

3. PUBLIC OPINION

1. Democracy means popular control over the government. If public opinion is favourable, the government receives co-operation and also renewal of lease at every election. If the opinion is adverse, there is trouble, agitation, revolution and, of necessity, throwing down of the unpopular regime. Hence

every govt. tries to ensure the favourable sail of public opinion.

2. Public opinion means the collective opinion of the people as formed and expressed in political affairs.

3 Public opinion is the greatest check on arbitrary government. It is the rudder of democracy. Best government degenerates into the worst in the absence of constant public vigilance. Unchecked power is corruptive in nature. Public opinion is the whip that keeps the run-away horse of the state on the proper track. Public opinion is the guarantee of popular rights and liberties. So, a conscious and healthy public opinion is necessary both for success of government and for ensuring good administration in the country.

4. Public opinion is formed through various agencies. Newspapers, radio, meetings, books and individual propaganda are the most effective means. Sometimes public opinion is formed or changed by sheer rumours.

5. Conclusion—Public opinion is very volatile. It changes with every change in the course of the wind. It is unsafe to depend on public opinion, unless efforts are made to mould it into the right channels. Mass education is an important condition of healthy public opinion. Illiterate people are apt to misjudge and give any wrong verdict under the force of mal-propaganda.

4. SOCIAL SECURITY

1. Security means the permanent safeguard of life against all eventualities. Economic security implies the provision made against want, unemployment and all other risks to life that may arise from economic factors, that is, want of money. Social security means economic security undertaken and guaranteed by society for every individual. As society works through the agency of the state, social security means the security of life under-written by the state, instead of leaving the individual to his fate.

2. Security is everybody's craving and first necessity. It is the thing that makes life purposeful and worth living. An insecure life, haunted by the spectre of want, is productive of nothing and lived in a life-in-death state. It is the basis on which freedom rests and liberty flourishes. "Those who know the normal life of the poor, its perpetual fear of the morrow, its haunting sense of impending disaster, its fitful search for a beauty which perpetually eludes, will realize well

enough that without economic security liberty is not worth having". (H. J. Laski).

3. In modern world, individual security is not possible. Life is now entirely dominated by society. Problems are many, wants numerous and safety of existence dependant on complex factors. Hence the need of the state guaranteeing individual security.

4. Methods—The state can guarantee individual security (1) by providing fruitful employment to all, (2) facilities of free medical treatment and (3) undertaking compulsory social insurance of all types.

5. Importance—Social security makes the individual an effective citizen, capable of attaining his best self and contributing his best to the progress of the state. It is also the surest guarantee against disaffection, disloyalty and revolution.

5. PUNCTUALITY

1. What punctuality means—Punctuality means the habit of adherence to a strict schedule of time while doing works. If a work is appointed for 10 a.m., it should be attended to at the appropriate time, without being late. To be late is sign of impunctuality but not so, strictly speaking, when one is ahead of schedule.

2. Punctuality may be (1) voluntary, such as doing certain private works at the same hour everyday, for instance, eating and sleeping ; (2) a part of social courtesy, such as, to go to a party or meet a friend exactly at the appointed hour ; and (3) imposed by rules, such as, attending works at a definite time.

3. Whatever the form and nature, punctuality is a good habit. (1) It enables the peformance of a large number of works in one day. It is thus indispensable for busy people. (2) It is equally essential for students. To divide the day among various works—reading, attending classes, playing and so on—and to attend to each of them at the scheduled hour is the first secret of success in student life.

4. Dangers of impunctuality—(1) A business man's impunctuality displeases his customers and clients and ruins his prospect. (2) A doctor's impunctuality endangers the lives of his patients. (3) Similarly every impunctuality brings down harm upon the individual and society.

5. Pnnctuality is an acquired virtue and has to be gained

by practice. Once the habit is formed, it is impossible to be impunctual.

6. Conclusion--Our people are thoroughly averse to punctuality. It is one of the secrets of national property in advanced countries. We should try to get rid of the bad habit of impunctuality and the beginning should be made both at home and in the schools and colleges.

6. OBEDIENCE

1. Definition—Obedience means the spirit of willing submission to the wishes of superiors—persons or powers recognized in law or morality as being competent to command us.

2. Obedience is the first law of the Universe. All the planetary bodies obey the laws by which God rules over the universe. God tolerates anything but disobedience : the fate of Lucifer, the favourite angel of God, who disobeyed Him.

3. Necessities—(1) Obedience is the first code of peaceful existence on earth. Even the animals—the elephant and the monkey pay instinctive obedience to the rules of herd life. (2) Obedience is the basis of discipline and without discipline, no work would ever be possible to be performed. In the absence of obedience a play-ground would become a battle-ground, a college a market-place, a home unworthy of living in and the whole society a den of chaos.

4. Obedience is largely an acquired virtue, gained through cultivation. The best period of life to sow the seeds of obedience is the childhood. If proper training is not given at the right age, a child will grow into an obstinate boy and end in an unmangeable man.

5. Obedience is not antithetic to the growth of personality or the enjoyment of freedom, as is sometimes alleged. Real freedom can exist only in a society governed by the rule of mutual obedience.

6. Obedience is, however, conditioned by love and morality. Obedience without a touch of human tenderness is difficult to be enforced. Laws or commands to be obeyed must be based on moral grounds. No immoral prescription is obeyed for all times.

7. All of us have an instinctive desire to command and have our wills obeyed. But before we seek to command, we must learn to obey. Hence the great maxim : 'First learn to obey, then to command.'

7. INDUSTRY

1. Industry means habitual diligence, that is, labour done out of habitual love for work. It is distinguished in that respect from sheer toil or labour. An industrious man works, not by fits and starts but on a regular basis and finds joy in it.

2. Industry is the mother of good luck. The individual habit of industry accounts for national prosperity. Americans, Russians, the English and the Chinese are all hard-working people. Hence their rapid and steady prôgress in all spheres. We in the East are noted for our indolence—our love for idleness. Hence our steady deterioration.

3. Industry lies at the root of all great achievements. Scientists and literateurs could contribute nothing by dint of sheer genius if they would not undergo back-breaking labour.

4. Industry also builds sound health. Hard labour builds muscles and the joy of doing something useful gives a great relaxation to the mind. Thus whether in individual or national sphere, industry is the mother of happiness. Our whole civilization is the creation of industrious persons.

5. Idleness is a curse, pure and simple. It gives poverty, encourages sickness and makes life weary and devoid of purpose. An indolent life is only half-lived.

6. Leisure is sweet only to the industrious. He who is lazy is an perpetual rest. He has no taste of leisure in life.

7. Capacity and character for industry is dependent on certain factors, physical and environmental. Some people are born strong and can do more labour than the rest. Some are delicate in constitution but have a great zest for work. In general, people of the cold climate are more industrious than those of the warm zones.

8. CHARACTER

1. Character is the synthesis of certain higher virtues—honesty in thought and action, unflinching devotion to truth, kindness, sympathy, temperance and an undying spirit of self-sacrifice, to name a few—that distinguishes man from other animals.

2. Importance—(1) Character is the first condition of success in life. Quaid-e-Azam located character as the first of the four pillars on which "the edifice of human life is built."

(2) Character is the surest guarantee of peace and happiness. A wealthy man, having made money by unfair means, will have neither in his heart. But a man of character, even though poor, will enjoy his day's work and night's rest because his conscience is not burdened by the memories of guilt. (3) A man of character is irresistible. He walks with his head so high and speaks with such strength of mind that mankind cannot but recoginze him. Christ and Mohammad (sm) both succeeded in their mission by dint of the character. (4) A nation's progress is guaranteed by its national character. The national character of the English is the root of their world-wide glory.

3. Bad character may quicken success but the fall, sure to come about, is also equally quick.

4. Genius is useless, often dangerous, without character. Absence of character obstructs the proper utilization of genius.

5. Conclusion—Character is innate in part but acquired in the rest. The seeds of good character should be sown early in life. Character-building should begin at home, flourish at the school, blossom in the college and continue to thrive all through the life.

9. YOUTH AND OLD AGE

1. Youth—It is the period of hope and enthusiasm, with full vigour in mind and body. Youth looks, never back, always forward, with the whole life before it. It is the period of dreams.

2. Youth knows no difficulty, no handicap. It faces problems boldly and forges ahead heedless of hazards. Adventure is its ally and caution its enemy.

3. In youth everything is fascinating because youthful vision is coloured by itself. It turns into beauty even positive ugliness.

4. Poets and philosophers have rightly compared youth with the spring of life.

5. Old age—It is the period of experience, sobriety and caution. There is less passion, at times no passion, and more solid judgment.

6. It is the age of physical weakness and mental debility. Vigour is gone and thought of the next world pervades the whole imagination.

7. Which is better ?—Both youth and old age have their respective points of superiority. Both also have their limitations. If wars are fought and won by the youth, they are planned and directed by the old. Where valour counts, youth is supreme. Where wisdom and discretion—the better part of valour—matter, old age has no parallel. If exploration has been made in youth, masterpieces have been written in old age.

8. Conclusion—It is wrong to take human life in parts. It should be taken in whole. Youth, middle age and old age—all taken together make the life full. Youth sows and old age reaps and thus by the combination of both, the fruit is ultimately obtained.

10. LABOUR WELFARE

1. The labour is a useful force in the modern world. They produce our wealth and work for the stability and prosperity of our economy. To keep them efficient is essential for national progress.

2. The labour is very powerful force. They are organized and can create deadlock in any country's economy. To keep them content is, therefore, the first condition of unhampered national progress.

3. With these two ends in view, the modern world considers labour welfare as of extreme importance. Gone are the days when a Duchess expressed surprise at the demand of holidays by the workers. Gone also is that attitude which underlay the opening of fire on the workers at Chicago when they demanded reduction of labour hours in a week. Now every society has its elaborate scheme of labour welfare. It includes pay, housing, education medical treatment, rest and leave of various kinds. In fact, labour welfare pays a dominant part in western politics.

4. In Pakistan—Labour is here neither big in bulk nor organized as a force. There are no more than a few lacks of industrial labour, scattered all over the country. Other workers are thoroughly unorganized. Nevertheless, Pakistan as a member of the I.L.O., has her labour welfare schemes and measures which are abrest with any Asian country. Here labours who are employed, that is in industry or trade, are given pay and other facilities according to the charter of the International Labour Organization (I.L.O). In times to come, if the labour force is well organized, our workers can realize better facilities, if not as much as their western brethern.

27

Precis-Writing

The word "Precis" (pronounced preysee) has been derived from the Latin word "praecidere" which means pruning or cutting down. Its literal meaning is 'a concise or abridged statement'.

Precis-writing is an exercise in compression. A precis is the gist or main theme of a passage expressed in as few words as possible. It should be lucid, succinct and complete (*i.e.*, including all important points), so that one may be able to grasp the main idea and the general effect of the passage summarised.

Precis-writing differs essentially from paraphrasing. A paraphrase must reproduce not only the substance of a passage, but also its details. It will, therefore, necessarily be longer than the original. But a precis must always be shorter than the original. It expresses, as tersely as possible, only the main theme, shorn of all unimportant details. No strict rule can be laid down for the length of a precis. On the average, a precis should contain about a third of the number of words in the original passage.

Precis-writing teaches a student how to separate the important thought from the mass of details in which it is embedded. To tear the heart out of a passage is not an easy task, but this is what a student is required to do in a good precis.

The Importance of Precis-Writing

Precis is indeed a very important part of English Composition. Its importance cannot be overestimated. For those who want to acquire proficiency in the art of writing, frequent practice in precis-writing is indispensable.

The ability to write a statisfactory precis is very essential for many purposes in pratical life. Consciously or unconsciously we are always making a precis. A person who attends a certain lecture or a sermon is unknowingly making a precis while relating its substance to a friend. A persons is making a precis when he is narrating to his friend the gist of article from a daily which he has just read. A person sees an interesting play. He is asked to describe what he saw. While doing so, he is unconsciously making a precis. If we tell a story to a child, we are making a precis. If a student gives to his teacher a brief account of a certain historical event, he makes a precis.

Government officers, when deciding cases, have to study many documents. Sometimes a series of correspondence is to be gone through ; but an officer generally has not enough time to go through every document himself. He, therefore, cannot but call for a precis. His assistant or the office head-clerk puts up before him a precis of all the documents in question. This is how he can know quickly the substance of a long document or a series of documents. Hence a close aad careful training in the art of precis-writing is of utmost importance to a clerk worth his job.

The art of precis-writing is of invaluable aid to the lawyers, barristers and judges, for they are required to assimilate every day a lot of written material, which can be done quickly only with the help of a good precis.

When a student, taking a higher examination, has to answer a question about which he has read many books, he cannot but give the briefest possible digest of all that he has studied. He is, then, making precis—not of a chapter or a book but of many books.

Journalists and the editors of papers have to give accounts of many events. The best account is of that editor or the journalist who knows and knows well the art of making a good precis.

The capacity to make a precis varies in individuals ; and the greater to proficiency a person possess, the deeper the impression he can create among the reading public. Practice makes man perfect' is a maxim which is never so true.

Essentials of a Good Precis. It may well be asked what constitutes a good precis ? Perhaps we can best answer the question by enumerating one by one all the features essential to

any precis that aims at being perfect :—

(1) A good precis should give the *main points* and the *general impression* of the passage summarized. A precis that gives only the points without giving the general impression at the passage summarized is not so useful.

(2) A good precis should read like *a continuous piece of prose*. It should not leave an impression on the reader that it is merely a series of disjointed sentences.

(3) A precis should be *clear*. It must present the substance of the original in language expressed as distinctly as possible.

(4) A precis should be *precise* and *brief*. Cut away all irrelevancies, omit all digressions, and remove all unimportant details. Express the main idea in as few words as possible.

(5) A precis should not be *sketchy*. It should be complete in every way. It should contain all that is important in the original.

How to Summarize

Bear in mind the following important points while making the precis :—

(1) Write down, in order, all the important points of the original passage. These points will serve as a framework for your summary.

(2) Keeping this frame-work before you, now try to write out your summary.

(3) Write simply, clearly, and briefly.

(4) See that the parts of your precis bear the same balance and proportion in relation to one another, as do the parts of the original. Otherwise your precis will be disproportionate and will bear no fidelity to the orignal.

(5) It will usually be advisable to present the facts in the same order as they appear in the original. But this is by no means essential : you can rearrange them in any order you please, if you think that this will improve their logical sequence.

(6) The precis should be of approximately the length prescribed. Where the limit of words or length is not given, *about one third of the original* is usually expected.

(7) Choose your words very carefully. Avoid all unnecessary Adjectives and Adverbs. Pay proper attention to important Nouns and Verbs that make your precis short and impressive.

(8) The use of *direct speech* is to be avoided in a precis. As a rule, a precis is written in *indirect speech*, after a 'Verb of saying' in the Past Tense.

(9) Avoid *figurative language* ; omit all metaphors and smiles. Redundancy and the use of ambiguous words often make a precis obscure.

(10) Lastly, your *precis must be a connected whole.* All the important points must be joined together in such a way that your *precis* reads like a continuous piece of prose and gives the same impression as the original passage.

Some Don'ts

Here we give a summary of some of the *dont's* which will help you to avoid faults commonly found in the precis of a beginner :—

(1) Don't write your precis in a very small hand in order to give the impression of conciseness. A trick of this kind will not bring you much credit in the examination.

(2) Don't add comments of your own or introduce other irrelevancies. Confine yourself strictly to the statement in the original, whether you agree with them or not. A precis is not the place for airing your own views.

(3) Don't borrow phrases and sentences from the original. The precis must, as a rule, be all in your own words.

(4) Don't emphasize the wrong points. This often happens when you do not understand the original fully or possess preconceived notions.

(5) Don't exceed or fall short of the prescribed limit by more than a few words.

(6) Don't make your precis a series of disjointed sentences. See that the ideas are logically and naturally connected together.

(7) Don't be so brief as to become unintelligible. Your precis must clearly express everything that is important. You must be brief and to the point.

(8) Don't use colloquial expressions, circumlocutions, periphrases or rhetorical flourishes. All redundancies of expression must be rigorously pruned. Faithful reproduction of the general meaning of the passage is the first requisite of a good precis, *brevity* is the second.

(9) Don't write bad English. Avoid mistakes in spelling, grammar, punctuation, idiom and the like.

(10) Don't use personal constructions when summarizing. Make your precis as impersonal as possible. Such phrases as *I think*, *I believe*, *in my opinion*, should find no place in your precis. These are more or less purely ornamental phrases and should be scrupulously avoided.

The Precis of a Passage

Study the following examples which will tell you the art of summarizing a passage in about a third of its original length :—

Example I

A man may usually be known by books he reads, as well as by the company he keeps for there is a companionship of books as well as of men ; and one should always live in the best company, whether it be of books or of men.

A good book may be among the best of friends. It is the same today that it always was, and it will never change. It is the most patient and cheerful of companions. It does not turn its back upon us in times of adversity or distress. It always receives us with the same kindness ; amusing and instructing us in youth, and comforting and consoling us in age.

Title : The companionship of Books.

Main points : (1) A man's character is known by the books he reads.

(2) One should always read the best books.

(3) A good book is the best friend of man. It never changes.

(4) It is the most patient and cheerful of companions.

(5) It remains with us in both adversity and prosperity.

(6) It teaches us in youth and comforts us in old age.

Summary : As books, like friends, determine the character of a man, he should read the best books. A good book is the most patient, constant and cheerful of his companions, ever remaining with him in times of misfortune, ever teaching him in youth and comforting him in old age.

Example II

The crown and glory of life is character. It is the noblest possession of a man, constituting a rank in itself, dignifying every station, and exalting every position in society. It exercises a greater power than wealth, and secures all the honour without the jealousies of fame. It carries with it an influence which always tells ; for it is the result of proved honour, rectitude, and consistency—qualities which, perhaps more than any other, command the general confidence and respect of mankind. All daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, well and honourably performed, daily life being the quarry from which we build it up, and rough-hew the habits which form it.

Title : The Value of Character.

Main points : (1) The crown and glory of life is character. It raises a man in the world.

(2) It is more powerful than wealth and brings honour without the jealousies of fame.

(3) It is the result of such qualities as command the confidence and respect of mankind.

(4) Character consists in little acts done by man.

(5) We build it up by performing our duties honourably and forming good habits.

Summary : Character, the crown and glory of life and the noblest possession of man, raises his rank and exalts his position. It is more powerful than wealth and brings honour without exciting jealousy in others. It is the result of honour,

rectitude, and consistency—qualities which are respected by all. It consists in little acts honourably done. We can build it up by performing well our daily duties and forming good habits.

Example III

Preservance is the very hinge of all virtues. On looking over the world, the cause of nine-tenths of the lamentable failures which occur in men's undertakings and darken and degrade so much of their history, lies, not in the want of talents, or the will to use them, but in the vacilating and desulatory mode of using them, in flying from object to object, in starting away at each little disgust, and thus applying the force which might conquer any one conquer them. The smallest book on earth by continuing to run, has hollowed out for itself a considerable valley to flow in. Commend me therefore to the virtue of preservance. Without it, all the rest are little better than fairy gold, which glitters in your purse, but, when taken to market, proves to be slate or cinders.—*Carlyle.*

Title. Virtue of Preservance.

Summary : Preservance is the noblest of all virtues. People meet with failures in life not because they lack talents but because they misapply them in conquering a host of difficulties at once rather than one by one. They are daunted by every little difficulty. Without preservance, all the noble qualities of man run to seed.

Example IV

Florence Nightingale did not like the easy and pleasant occupations of society, and instead of going to parties she visited the London hospitals and studied how sick people were nursed back to health and strength. In those days, hospital nurses were very ignorant, and she was shocked by the roughness and mismanagement that prevailed in English hospitals.

So she went to Germany and studied nursing there and then she went to Paris. At last when was quite certain she had mastered her subject. She returned to England and began her work of improving the nursing in the hospitals. While she was engaged at this work, a war broke out in Crimea between Russia and England. At first people thought only of the glory of battle and the courage of the soldiers who went signing to their death. But soon other stories came home to England, dreadful stories and wounded men being

left to die. England was shocked by these things, and everybody cried out that something must be done something heroic, something to stop at once the sufferings of the brave soldiers. That was done by Florence Nightingale. She went to Crimea with less than forty nurses, and in a few months she had succeeded in transforming the nursing of soldiers.

Precis :

Florence—Nightingale—The Angle ef Nursing

Disliking social function, Florence Nightingale visited hospitals to earn nursing. Aggrieved at the nurse's ignorance and rudeness she went to Germany and Paris for expert training. Returning home as an expert she worked in hospitals. When the Crimean war broke out between England and Russia painful accounts of wounded soldiers being left to die shocked England. With about forty nurses Nightingale went to Crimea and improved the condition of nursing, the suffering soldiers.

Example V

Self-control is at the root of all virtues. Let a man give the rein to his impulses and passions, and from that moment he yields up his moral freedom. He is carried along the current of life, and becomes the slave of his strongest desire for the time being. To be morally free—to be more than an animal—man must be able to resist instinctive impulse, and this can only be done by the exercise of self-control. Thus it is this power which constitutes the real distinction between physical and moral life, and forms the primary basis of individual character. In the Bible praise is given not to the strong man who "taketh a city", but to the stronger man who "ruleth his own spirit". This stronger man is he who, by discipline, exercises a constant control over his thoughts, his speech, and his acts. Nine-tenths of the vicious desires that degrade society, and when indulged, swell into the crimes that disgrace it, would shrink into insignificance before the advance of valiant self-discipline, self-respect and self-control. By the watchful exercise of these virtues, purity of heart and mind becomes habitual, and the character is built up in chastly, virtue and temperance.

Precis :

Importance of self-control in building up character

What makes man superior to animals ? Only his self-control, his resistance to impulse, the strong man who rules his own

spirit, as the Bible says. Elaborating the theme, the essayist describes the power wielded by vicious self-indulgence, which should be combated and controlled by self-discipline and self-control, virtue and temperance.

EXERCISES

Make a precis of each of the following passages in about one-third of its length and suggest a suitable title for each :

1

The idea of social work performed by students is not new but to make it part of the curriculum is certainly something new that has not so far been attempted in the educational framework of the country. To-day the need of social work in Pakistan is, perhaps, greater than what was necessary at that epoch in the sub-continent. This social work, recommended by the education commission, is sought to be performed within the frame-work of education. Side by side, it can provide a great deal of practical experience of the problems of our country to students whose knowledge of social life is merely bookish. The student community thus can perform great national service by undertaking social work and speeding up the pace of progress. What could be done without the assistance of the students in 20 years could be done in 10 years of even less with their active co-operation aud assistance.

2

The unpunctual man is a general disturber of others' peace and serenity. Everybody with whom he has to do is thrown from time to time into a state of fever ; he is systematically late ; regular only in his irregularity. He condurts his dealings as if upon a system ; always arrives at his appointment after time ; gets to the railway station after the train has started ; and posts his letter when the box has closed. Business is thus thrown into confusion, and everybody concerned is put out of temper. It will generally be found that the men who are thus habitually behind time are as habitually behind success ; and the world generally casts them aside to smell the ranks of the grumblers and the railers against fortune.

3

Debt makes everything a temptation. It lowers a man in self-respect, places him at the mercy of his tradesman and

his servant, and renders him a slave in many respects, for he can no longer call himself his own master, nor boldly look the world in the face. It is also difficult for a man who is in debt to be truthful ; hence it is said that lying rides on debt's back. The debtor has to frame excuses to his creditor for postponing payment of the money he owes him ; and probably also to contrive falsehoods. It is easy enough for a man who will exercise a healthy resolution to avoid incurring the first obligation ; but the facility with which that has been incurred often becomes a temptation to a second ; and very soon the unfortunate borrower becomes so entangled that no late exertion of industry can set him free.

4

One of the most inexplicable mysteries that has ever puzzled the selfish rich is their failure to find happiness where they had expected to find it. The bitterest disappointment that comes to people who have made fortunes is that their wealth did not bring the happiness which it promised, or anything like it. They find that affections do not feed on material things, that the heart would starve in the midst of the greatest luxuries alone. They find that, while money can do many things, it has little power to satisfy the heart yearnings, the heart hunger. How many women there are in palatial homes in this country who are starving for happiness and would gladly exchange all their luxuries for the love of a good man even if he had not a dollar in the world !

5

One of Napoleon's favourite maxims was : 'The truest wisdom is a resolute determination.' His life, beyond most others, vividly showed what a powerful and unscrupulous will could accomplish. He threw his whole force of body and mind direct upon his work. Imbecile rulers and the nations they governed went down before him in succession. He was told that the Alps stood in the way of his armies. There shall be no Apls,' he said and the road across the Simplon was constructed, through a district formerly almost inaccessible. 'Impossible.' said he, 'is a word only to be found in the dictionary of fools.' He was a man who toiled terribly ; sometimes employing and exhausting four secretaries at a time. He spared no one, not even himself. His influence inspired other men, and put a new life into them. 'I made my generals out of mud,' he said.

6

The portrait which the great heathen Aristotle, drew of the Magananimous Man—in other words, the True Gentleman—more than two thousand years ago, is as faithful now as it was then. 'The magananimous man,' he said, 'will behave with moderation under both good fortune and bad. He will know how to be exalted and how to be abased. He will neither be delighted with success nor grieved with failure. He will neither shun danger nor seek it, for there are few things which he cares for. He is reticent and somewhat slow of speech, but speaks his mind openly and boldly when occasion calls for it. He is apt to admire, for nothing is great to him. He overlooks injuries. He is not given to talk about himself or about others, for he does not care that he himself should be praised, or that other people should be blamed. He does not cry out about trifles, and craves help from none.

7

The most important thing to learn in life is how to live. There is nothing men are so anxious to keep as life, and nothing they take so little pains to keep well.

This is no simple matter. 'Life is short, Art is long, Opportunity fleeting, Experiment uncertain and Judgment difficult.'

Happiness and success in life do not depend on our circumstances, but on ourselves. 'More men have ruined themselves than have ever been destroyed by others : more houses and cities have perished at the hands of man, than storms or earthquakes have ever destroyed.'

There are two sorts of ruin, one is the work of time, the other of men. Of all ruins, the ruin of man is the saddest, and a man's worst enemy, as Seneca said, is the one in the breast.

8

'It is no doubt true that we cannot go through life without sorrow. There can be no sunshine without shade. We must not complain that roses have thorns but rather be grateful that thorns bear roses. Our existence here is so complex that we must expect much sorrow and suffering. Many people distress and torment themselves about the mystery of exis-

tence. But although a good man may at times be angry with the world, it is certain that no man was ever discontended with the world who did his duty in it. The world is like a looking-glass ; if you smile, it smiles ; if you frown, it frowns back. If you look at it through a red glass, all seems red and rosy ; a blue, all blue ; if through a smoked one, all dull and dingy. Always try then to look at the bright side of things ; almost everything in the world has a bright side. There are some persons whose smile, the sound of whose voice, whose very presence seems like a ray of sunshine, and brightens a whole room. Greet everybody with a bright smile, kind words and a pleasant welcome.

9

Among all the gifts you can make a child there is none more conductive to his present and future happiness and content, none more likely to add richness to his life, than a book? Not a book, but the habit of reading. Give him the habit of reading, and you have done something for which he may well be thankful all his days.

Books should be the daily companions of a child's life. And they ought not to be linked so closely with the school. You don't want to create the idea that reading is a task, a lesson. It's the fun, the good time, he can get out of reading that needs to be emphasized. You want to make him enjoy reading, so that reading will become a treasured part of his daily life ; and there is nothing difficult about this.

10

Patience is better than wisdom : an ounce of patience is worth a pound of brains. All men praise patience but few enough can practice it ; it is a medicine which is good for all diseases ; but it is not every garden that grows the herb to make it with. Many people are born crying, live complaining, and die disappointed. They think every other person's burden to be light, and their own feathers to be as heavy as lead ; and yet, if the truth were known, it is their fancy rather than their fate that makes things go so hard with them. Many would be well off if they could but think so.

11

There are many maxims about time which insist upon its brevity, upon the necessity of using it while it is there, upon the impossibility of recovering what is lost ; but the prac-

tical effect of these maxims upon conduct can scarcely be said to answer to their undeviable importance. The truth is, that although they tell us to economise our time they cannot in the nature of things, instruct us as to the methods by which it is to be economised. Any person gifted with ordinary commonsense can perceive that life is short, that time flies that we ought to make good use of the present, but it needs the union of much experience, with great wisdom, to know what ought to be done and what ought to be left undone—the latter being frequently far more impatient of the two.

12

How amazing is the spirit of man. In spite of innumerable failings, man, throughout the ages, has sacrificed his life and he held dear for an ideal, for truth, for faith, for country and honour. That ideal may change but that capacity for self-sacrifice continues, and because of that, much may be forgiven to man, and it is impossible to lose hope for him. In the midst of disaster, he has not lost dignity of his faith in the values he cherished. Plaything of nature's mighty forces less than a speck of dust in this vast universe, he has hurled defiance at the elemental powers, and with his mind, cradle of revolution, sought to master them. Whatever gods there be, there is something god-like in man, as there is also something of the devil in him.

13

Agreat man once said, 'that everything counts and nothing matters.' The full meaning of this compact sentence may be lost upon you because of your unfamiliarity with the language. Let me try and explain it. It means that in everything we do, whether in an examination, in playing a game or in any business we may undertake in life, everything counts in order to achieve success. Every moment must be used. Every nerve must be strained. Every opportunity realised. But if we fail, it does not matter. The world will go on just the same. If then we have a fall our proper course is to get up again, to rise to our feet as soon as possible, to dry our eyes, to set our teeth and to begin again with a will.

14

Finding fault with others often proceeds from an inward sense of perfection. And yet he who thinks himself perfect is perfect only in folly. If we would always recollect that

we live among men who are imperfect by nature, we should not be in such a fever when we found out our friend's failings. The best of men are men after all. Everybody laughs when the sauce-pan says to the kettle, 'How black you are !' Other men's imperfections show us our imperfections, for one sheep is much like another. We ought to use our neighbours as looking-glasses to see our faults in and mend in ourselves what we see in them.

15

Like all other vicious men, the reader and the traveller have a whole armoury of justifications with which to defend themselves. Reading and travelling, they say, broaden the mind, stimulate imagination, are a liberal education. And so on. There are specious arguments ; but no body is very much impressed by them. For though it may be quite true that, for certain people, desultory reading and aimless travelling are richly educative, it is not for that reason that most true readers and travellers born indulge their tastes. We read and travel, not that we may broaden and enrich our minds, but that we may pleasantly forget they exist. We love reading and travelling because they are the most delightful of all the many substitutes for thought. Sophisticated and somewhat rarefied substitutes. That is why they are not every man's diversion. The congenital reader or travellers is one of those more fastidious spirits who cannot find the distractions they require in betting, mahjongg, drink, golf or fox-trots.

16

Religion, I conceive, is the study and practice of perfection, and it is summed up in the text : 'Be ye perfect, even as your Father in Heaven is perfect.' This impossible and infinite aim includes, as a matter of course, the employment and development of intelligence as one of the most powerful aids to perfection. Foods, the Indian Scriptures inform us, can enter heaven, but only wise men know how to stay there. And if the perfection we seek is to be lasting and incorruptible, it is certain that an infinite amount of intelligence will be necessary to its accomplishment. The loss of the belief in the perfectibility of the human spirit, in the religious duty of perfection, might easily account for the diminution of our regard for one of the chief instruments of perfection, namely, intelligence.

17

Cultivated people are a drop of ink in the ocean. They mix easily and even genially with other drops, for those exclusive days are over when cultivated people made only cultivated friends, and become tongue-tied or terror-struck in the presence of anyone whose make-up was different from their own. Culture, thank goodness, is no longer a social asset, it can no longer be employed either as a barrier against the mob or as a ladder into the aristocracy. This is one of the few improvements that have occurred in England since the last war. The change has been excellently shown in Mrs. Woolf's biography of Roger Fry : here we can trace the decay of smartness and fashion as factors, and the growth of the idea of enjoyment.

All the same, we are a drop in the ocean. Few people share our enjoyment so far. Strictly between ourselves, and keeping our limited circulation in mind, let us put our heads together and consider for a moment our special problem, our special blessings, our special woes. No one need listen to us who does not want to. We whisper in the corner of a world which is full of other noises, and louder ones.

18

The present ideal in writing seems to be to get as near to the spoken idiom as possible, without vulgarising expressions ; it is a reasonable compromise between the literary (*still* perceptible in some of the generation between the wars) and the colloquial. Defects now become visible in a style like Shaw's or Chesterton's—forcing the issue, without twinge of conscience, in order to gain a point, a method inevitably tending to dogmatism. On the other hand, writing that is coldly logical and faultlessly ordered is too impersonal to appeal to anyone but the scientist. Even the scientist is aware of his emotional existence, and wants, if he is wise, to be a 'complete man'.

19

When all comes to all, the most precious element in life is wonder. Love is a great emotion, and power is power. But both love and power are based on wonder. Love without wonder is a sensational affair, and power without wonder is mere force and compulsion. The one universal element in consciousness which is fundamental to life is the element of wonder. You cannot help feeling it in a bean as it starts to grow and pulls itself out of its jacket. You cannot help feeling it in the

glisten of the nucleus of the amoeba. You recognise it, willy-nilly, in an ant busily tugging at a straw ; in a rook, as it walks the frosty grass.

They all have their own obstinate will. But also they all live with a sense of wonder. Plant consciousness, insect consciousness, fish consciousness, animal consciousness, all are related by one permanent element, which we may call the religious element inherent in all life, even in a flea ; the sense of wonder. That is our sixth sense. And it is the natural religious sense.

20

"It is wrong to think that one can write English by mastering a few rules of grammar. There was never a greater delusions. Rules of grammar do count but they are not the whole matter. Thus it is possible that one may write. English which may be grammatically correct but may still be not good English. The Pakistani student is in a particularly difficult position in acquiring the knowledge of English because it is a foreign language—foreign to him in spirit, in origin, in traditions and in genius. He cannot be blamed if he finds it difficult to master the intricacies of English idiom and usage.

The secret of writing good English does not lie in memorising the rules of grammar but in developing the habit of clear thinking and expression. As Matthew Arnold has put it so beautifully : 'Have something to say and say it as clearly as possible ? Most of the students in Pakistan have an involved style because they have either nothing to say or say it as vaguely as they can. Perspicuity or lucidity is the first requisite of a good style. In order to attain lucidity, we should avoid confusion of ideas, vagueness of expression repetition of argument and use of bombast".

21

"In its wider sense Composition means the expression of our feelings, ideas and desires by means of words. Words may be spoken or written, so composition is necessarily of two kinds—oral and written. Both these forms of composition are equally important and are very closely connected. We have to be careful in the choice and use of our words in speaking and in writing. If we learn to speak clearly and exactly, we shall be able to write exactly and clearly. But writing requires of greater clearness and exactness than speaking does. In speaking,

what we have to say can be made effective by the tone of our voice, the expression on our face and by the movement of our hands, but in writing we have to depend entirely on the sense conveyed by the words we use. So a great deal of accuracy is needed in writing. Sir Francis Bacon has rightly said that writing makes an exact man. Writing tends to make a man exact because he cannot write well about a subject unless he knows the subject well. To write well you to be clear in your own mind as to what you are going to say".

22

"A great amount of time is wasted in mere assertion and denial, which is not argument at all. A boy arrives late for school, and the head master inquires the reason. There must be a real reason known to the boy himself, but instead of explaining it he frequently invents an excuse. Similarly, a man often expresses an opinion on a subject before he has had time to think it over carefully ; but when he has once expressed that opinion he sets to work finding reasons to support it, and steadily refuses to consider anything which might make him appear wrong. His opinion, in short, was nothing more than a prejudice. He is like a judge who passes sentence before he has heard all the evidence—which is unfair. Our most modern scientists tell us that most people from their opinions blindly, and try to justify them afterward by searching for reasons. We are all inclined to ridicule a new thing simply because it is new. It is the same with new ideas. We make fun of every new theory and despise every new discovery. The mass of people are full of prejudices, and condemn everything that seems unfamiliar whether it be true or false".

23

'Most of us enjoy a detective story at times, partly because we like to watch the unravelling of a tangled mystery, partly because there is the excitement of a chase, and partly because the study of crime is fascinating. We like to hear the detective explain how he discovered the clues, how he deduced this thing and that thing, and how he pieced the whole story together like a jig-saw puzzle. Sherlock Holmes, who appears in the stories of Sir Arthur Conan Doyle, was the first popular detective in English fiction, and naturally there have been many imitations of him. Some of them are excellent, and others very poor.

All detectives are very keen observers. Sherlock Holmes could tell a man's trade or occupation by looking at him.

It is not enough for a detective to see things : he must be able to reason quickly and accurately. That is to say, he must see with his mental eye as well as with his physical eye. All detectives talk about 'deducing' things. Sherlock Holmes used to 'deduce' a man's character by an examination of his watch, his walking-stick, or his hat. His idea was that every criminal leaves a number of traces of his crime. It is the detective's business to notice them and to interpret them. He must start with the given facts or clues (data) and reason backward. The exercise requires the same sort of reasoning powers that a boy uses in solving a difficult problem in mathematics.

24

The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to teach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death. Very brief is the time in which we can help them, in which their happiness or misery is decided. Be it ours to shed sunshine on their path ; to lighten their sorrows by the balm of sympathy, to give them the pure joy of a vaver-tiring affection, to strengthen failing courage, to instil faith in hours of despair. Let us not weigh in grudging scales their merits and demeits. Let us remember that they are fellow-sufferers in he same darkness, actors in the same tragedy with ourselves.

25

The true beauty of a language is created by the precision clarity and music of the words that go to form the pictures, characters and ideas of a book. The writer who is a genuine artist, must have a wide knowledge of the resources of rich vocabulary and the ability to select the most precise, clear and powerful words. It is only combinations of such words and their proper distribution within sentences that can give an examplary form to the author's ideas, create vivid pictures and carve out living figures so convincingly that the reader finds himself visualising what the author is portraying. The writer must realize that he does not simply apply his pen to paper but uses words to paint people, in constant motion, in action, continually getting in conflict with one another and taking part in the struggles between classes, groups and individuals. The writer must, therefore, also have a good knowledge of the past history and of the social phenomena of contemporary society.

26

"The Holy Prophet of Islam has been the most lovable personality in the history of mankind. He has earned from God the title of 'Mercy of the two worlds'. Throughout his life he emphasized that he was a human being like his other fellow-men. He sternly forbade them from confusing him with God. It is the chief merit of Islam that it has not exalted its founder to the position of God. As a human being the Holy Prophet had his share of all the trials and tribulations of life. He was an upright tradesman, a good citizen, an honest ruler and an impartial judge. He is rightly called a brave soldier, a great conqueror, a teacher, guide and statesman. But he was more than all these. He was also a Prophet and while emphasizing his humanity, the Muslims should not forget this aspect of his personality. Being a Prophet he was superior to his fellow men and stood far above them. His character was the Holy Quran".

27

Great man of science, literature, and art—apostles of great thoughts and lords of the great heart—have belonged to no exclusive class or rank in life. They have come alike from colleges, workshops and farm-houses—from the huts of poor men and the mansions of the rich. Some of God's greatest apostles have come 'from the 'ranks'. The poorest have sometimes taken the highest places ; nor have difficulties apparently the most insuperable proved obstacles in their way. Those very difficulties in many instances would even seem to have been their best helpers, by evoking their powers of labour and endurance, and stimulating into life faculties which might otherwise have lain dormant. The instances of obtacles thus surmounted and of triumphs thus achieved are indeed so numerous, as almost to justify the proverb that 'with will one can do anything ?

28

Nations, like individuals, derive support and strength from the feeling that they belong to an illustrious race, that they are the heirs of their greatness, and ought to be the perpetuators of their glory. It is of momentous importance that a nation should have a great past to look back upon. It steadies the life of the present, elevates and upholds it, and lightens and lifts it up, by the memory of the great deeds, the noble sufferings, and the valrous achievements of the man of old. The life of nations, as of men, is a great

treasury of experience, which, wisely used, issues in social progress and improvement : or, misused, issues in dreams, delusions and failure. Like men, nations are purified and strengthened by trials. Some of the most glorious chapters in their history are those containing the record of sufferings by means of which their character has been developed. Love liberty and patriotic feeling may have done much, but trial and suffering nobly borne more than all.

29

Practically all the progress that man has made is due to the fact that he is mortal. He has recognised that he is in this world only for a little while, and this knowledge has been a good to stimulate him to make diligent use of whatever talents he is endowed with. The secrets of nature have been wrested from her grudging fingers by men who, knowing they were mortal, have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them, if not to circumvent death but at least to ameliorate the conditions of life for themselves and others.

All our instincts and emotions are reinforced by death. If we were not mortal the parental and maternal instincts would not dominate our lives so strongly as they do. If we know that we should never die, we should have no desire for children to perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child ; and a world without a child would be a place in which there was call for some of the most beautiful emotions to which the human soul can give expression. And death lends a peculiar sanctity to a human love. A man may love his books, but the love he bears his wife, his children, or his friends is something deeper and more sublime ; it is a love intensified and purified by the thought that human life is a finite thing which may at any moment be touched by the finger of death.

30

Natural resources are not, of course, distributed evenly all over the world's surface. Some places are well endowed with easily worked minerals, some have particularly fertile soil or a climate suitable to certain crops, or perhaps a coastline that provides good harbours and facilities sea communications, or the interior may offer opportunities for rapid inland transport of men and goods. Italy's lovely golden sunlight and Switzerland's scenery give those countries obvious

advantages in developing a tourist trade, just as the fact that Britain's coal and iron deposits were placed to conveniently for cheap transport was a major factor in enabling her to become the first industrial society.

All the same, incidence of natural recources alone is not enough to explain such big differences in economic productivity, for nature has not been guilty of such favouritism as these wide divergences might suggest, and it is in the skill, persistence and ingenuity with which the resources are exploited that the chief differences are to be found. There is no human society, however primitive, which has not discovered the use of tools, even if these consist of nothing more than sharpened pieces of stone and wood with which to kill animals for food, or to dig the soul for crops. But communities differ enormously in the extent to which they have evolved tools of more complex design, and there is little in common between the digging sick of the South Sea islander and the motor tractor of the American farmer.

28

Translation

Translation is an art, and, like all other arts, it is difficult to master, for it seeks to convey the exact meaning of what is expressed in one language into another. Its very nature, therefore, requires an intimate knowledge of both the languages concerned—a requisition not easily to be met with. Knowledge is here intended to imply capacity to comprehend and express. We must first be able to understand exactly what is intended to be conveyed, and then to express the very same thought in the other language. So the whole art of translation lies in expressing exactly and precisely, without either omitting thought from the original passage or adding any unnecessary or superfluous idea to it, the sense and meaning of the Vernacular passage in simple, idiomatic English.

Some Important Hints.

Study carefully the following hints :

(1) First read the vernacular passage carefully, marking all such words or phrases as you do not clearly understand. Remember that words do not have a *fixed* meaning. They have more than one meaning, and you have to find out exactly the meaning intended by the writer. Then and then only will you be able to translate exactly into English the main thought of the writer given in the vernacular passage.

(2) Now you are in a position to translate the vernacular passage into English. In translating try to express as a whole the sense of the vernacular passage into English, employing exact English equivalents for vernacular words, phrases, and idioms.

(3) But avoid *literal* translation. You are never required to give a word-for-word translation. If you do so, you will,

not be able to convey exactly the meaning and intention of the writer. We do not think or speak in *words* : we think and speak in *sentences*. Translate a sentence *as a whole* ; do not translate words.

(4) But if too literal a translation is to be avoided, at the same time you should guard yourself against too free a translation. An excessively free translation sometimes lacks the essential thought without which the whole translation looks absurd.

(5) Do not use either unfamiliar or archaic words. Choose only such words as you know well. The use of bombastic, high-sounding words, and of foreign words and terms does not in any way add to the beauty of translation.

(6) Try to avoid the use of many words when a single word, rightly chosen, will do. The whole art of translation lies in the careful choice of *exact* words.

(7) If a sentence is inconveniently long or bears an involved construction, break it up in your mind in three or four shorter sentences, and then translate them into English but see that in doing so you have not sacrificed or mutilated the sense of the original.

(8) Lastly, see that your English translation reads like a continuous piece of prose, written in simple, idiomatic English. It should give exactly the same impression as the vernacular passage.

TESTS OF A GOOD TRANSLATION

What are the tests of a good translation ? Your translation is a success if :—

(1) It is a *faithful translation* of the original into English.
(2) It conveys exactly the *sense* and *meaning* of the original.
(3) It reproduces all the *details*, omitting nothing.
(4) It is a translation *as a whole.*
(5) It is a *continuous piece of good English.*
(6) Its *total impression* is the same as that of the original.

EXAMPLE

دنیا ایک کئی طرفہ نظارہ ہے - اس میں دھوپ بھی ہے اور چھاؤں
بھی - زندگی کے کسی تجربے یا شئے سے کوئی بھی دو افراد ایک جیسا اثر

قبول نہیں کرتے - جو چیز ایک شخص کو خوش کرتی ہے وہی دوسرے آدمی کو رلاتی ہے - یہ مختلف ردعمل لوگوں کے مختلف مزاجوں اور رویوں سے پیدا ہوتے ہیں - کچھ افراد چیزوں کو ایک پر امید زاویہ نگاہ سے دیکھتے ہیں جبکہ دوسرے چیزوں کے غمگین پہلوؤں پر ہی توجہ کرنے کے عادی ہوتے ہیں - کچھ لوگ بڑے حساس اور جذباتی ہوتے ہیں کچھ جذبات کو عقل و دلیل کے تابع بنا لیتے ہیں -

The world is a many-sided spectacle ; it has its sunshine as well as shadows. Again, no two persons receive the same impression from any object or experience of llfe. What makes one happy may only draw tears from another. These different reactions arise out of the varying temperaments and attitudes of people. Some are inclined to take an optimistic view of things, others are prone to concentrate on their gloomy side. Some are highly emotional and sensitive, while others can temper their feelings with reason and intellect.

EXAMPLE

تمام لوگوں کو معلوم ہونا چاہیے کہ بچے کے لئے موزوں ماحول فراہم کرنا ان کا اخلاقی فرض ہے - اسے اچھی زندگی بسر کرنے کے موقع کے ساتھ اعلی تعلیم ، اچھی تربیت اور پیار کے حصول کا موقع میسر ہونا چاہیے - یہ جائز نہیں کہ اسے انسانوں کے غیر مطلوب ، غیر تعلیم یافتہ ، خستہ حال اور بھوکے ہجوم میں شامل کر دیا جائے - حد سے زیادہ بڑھی ہوئی آبادی والے ملک میں ایسا ہی ہوتا ہے -

All the people must realize that it is their moral duty to provide a suitable environment to the child. He should have a chance to live a decent life with good education, good upbringing and a sense of being loved. It is not fair to throw him into the sea of unwanted, uneducated, miserable and hungry humanity. This is what happens in an over populated country.

Exercise No. 1

شکست [1] خوردہ نفسیات کا انسان معاشرے کے لیے بے حد خطرناک ہوتا ہے - کیونکہ اس کا عمل متوازن[2] نہیں ہوتا - وہ زندگی کو سمجھتا نہیں - اس کو کسی سے محبت نہیں ہوتی - وہ زندگی کی اعلیٰ[3] و ارفع قدروں کا احساس نہیں رکھتا - اس میں کام کرنے کی لگن نہیں ہوتی - وہ اپنے احساس کمتری کو بعض اوقات احساس برتری میں ظاہر کرتا ہے - عام

طور پر یہ دیکھا گیا ہے کہ وہ بڑا ہی جابر ، ظالم[4] اور سفاک انسان ہوتا ہے -

Hints : 1. A disgruntled man. 2. Balanced. 3. Higher values. 4. Cruel and ruthless.

Exercise No. 2

قائد اعظم اس زمانے میں برصغیر کے مسلمانوں کے متفقہ[1] لیڈر تھے - ان کی عظیم قیادت[2] پر مسلمانوں کو مکمل اعتماد تھا ، اور وہ مسلمانوں کے اس قافلے کو منزل سے ہمکنار کرنے کے لیے ان تھک جد و جہد[3] کر رہے تھے - انہوں نے اپنی تمام صلاحیتیں[4] اسی کام کے لیے وقف[5] کر دی تھیں - چنانچہ یہ ایک حقیقت ہے کہ اس برعظیم کے مسلمانوں کی تاریخ میں اتنی مقبولیت کسی اور رہنما کو حاصل نہ ہو سکی جیسی کہ قائداعظم کو حاصل ہوئی - قائداعظم کی سیاسی بصیرت[6] مثالی حیثیت رکھتی ہے -

Hints : 1. Unanimous. 2. Great leadership. 3. Untiring efforts. 4. Abilities. 5. Devote. 6. Political acumen.

Exercise No. 3.

مسلمانوں نے پاکستان کے قیام میں اس خیال سے بھی بڑھ چڑھ کر حصہ[1] لیا کہ اس طرح ہندو اور انگریز کا استحصال[2] ختم ہو جائے گا اور وہ ایک آزاد وطن میں اپنے آپ کو معاشی اور اقتصادی[3] اعتبار سے بھی آزاد محسوس کریں گے - چنانچہ انہوں نے اس کے لیے بے شمار قربانیاں دیں اور بالآخر اپنی کوششوں سے ایک ملک کی تعمیر[4] و تشکیل کی - لیکن افسوس کی بات یہ ہے -کہ پاکستان کے فوراً بعد یہاں بھی ایک ایسا طبقہ پیدا ہوا جس نے ساری معیشت کو اپنے ہاتھ میں لے کر عوام کو کہیں[5] کا نہ رکھا چنانچہ ان کی معاشی اور اقتصادی حالت میں کوئی نمایاں تبدیلی نہ ہو سکی - یہاں کی ساری صنعتیں ، سارا کاروبار اس طبقے کے افراد کے مفادات تک محدود ہو[6] کر رہ گیا اور اس طبقے نے ایسے عجیب و غریب[7] رویے اختیار کئے کہ ان کی وجہ سے ہماری انفرادی اور اجتماعی زندگی کا سارا شیرازہ[8] منتشر ہو گیا - کھوکھلی نعرہ بازی نے ہماری زندگی کو مسخ کر کے رکھ دیا -

(ڈاکٹر عبادت بریلوی)

Hints : Take an active part. 2. Exploitation. 3. Econo-

mically. 4. Formation and construction. 5. Push into a tight corner. 6. Confined. 7. Strange attitudes. 8. Dissipate. 9. Hollow slogans.

Exercise No. 4

اردو میں آج کل ادب تو پیدا ہو رہا ہے لیکن بحیثیت[1] مجموعی اس کا معیار تسلی بخش[2] نہیں۔ ادب زندگی اور ماحول کی اس وقت تک صحیح[3] نمائندگی نہیں کر سکتا جب تک ادیب کے پاس محسوس کرنے، سوچنے اور غور کرنے کی غیر معمولی[4] صلاحیتیں نہ ہوں۔ جب تک وہ اپنے آس پاس اور گرد و پیش[5] کے حالات سے دلچسپی نہ رکھتا ہو۔ اور جب تک اس کے پاس اس بات کا شعور نہ ہو کہ اس کی انفرادی اور اجتماعی زندگی کے قافلے کو کس منزل کی طرف جانا چاہیے۔ آج کل ہمارے یہاں ہو یہ رہا ہے کہ بیشتر ادبی تخلیقات شدید احساس[6] اور گہرے شعور کے نتیجے میں ظہور پذیر نہیں[7] ہوتیں۔ ان کی بنیاد خلوص اور جذب و شوق نہیں ہے۔ اسی لیے ان میں ایک طرح سطحیت[8] کا احساس ہوتا ہے۔ (ڈاکٹر عبادت بریلوی)

Hints : 1. On the whole. 2. Satisfactory. 3. Represent. 4. Extraordinary abilities. 5. Surroundings. 6. Intense feelings and consciousness. 7. To find expression. 8. Shallowness.

Exercise No. 5

ادب کسی نقطہ نظر[1] اور نصب العین کے بغیر پیدا نہیں ہوتا۔ اس کے بغیر اس کی حیثیت کاغذ کے پھولوں کی سی ہو جاتی ہے۔ یہ پھول چاہے کتنے ہی خوبصورت ہوں، ان کا اثر روح پر اچھا نہیں[2] ہوتا۔ ان میں خوشبو نہیں ہوتی۔ وہ دلوں کو لبھانے[3] اور حواس پر سر خوشی بن کر چھا جانے کی صلاحیت نہیں رکھتے۔ ادب میں زندگی تو اس وقت پیدا ہوتی ہے جب زندگی سے اس کا خمیر[4] اٹھتا ہے اور وہ زندگی اور اس کے معاملات و مسائل[4] کو اپنی جولان گاہ بناتا ہے۔ (ڈاکٹر عبادت بریلوی)

Hints : 1. Commitment and objective. 2. The leave the soul unmoved. 3. Farcinate. 4. Take its origin. 5. Take in purview.

Exercise No. 6

پاکستانی معاشرے کی کیفیت یہ ہے کہ اس میں ایک مادی زوائیہ[1]

نظر ادھر گزشتہ چند سال سے بہت عام ہو گیا ہے اور زندگی کے جذباتی ، روحانی اور ذہنی معاملات[2] سے لوگوں کو دلچسپی باقی نہیں رہی ہے ۔ ہر شخص اپنی مادی ضرورتوں کو پورا کرنے ، زیادہ سے زیادہ دولت جمع کرنے ، اپنے لیے زیادہ سے زیادہ مادی[3] وسائل کو مہیا کرنے کی فکر میں سرگرداں نظر آتا ہے ۔ اس لیے زندگی لطیف[4] چیزوں کا احساس معاشرے میں باقی نہیں رہا ہے ۔ برخلاف اس کے ایک طرح کی سفاکی کا دور دورہ ہے اور یہ سفاکی[5] اس مادی زاویۂ نظر کے نتیجے میں پیدا ہوئی ہے جس سے اس وقت ہمارا معاشرہ دوچار ہے ۔ یہ صورت حال اعلیٰ قدروں کے احساس و شعور کو مٹا[6] دیتی ہے اور زندگی کے لطیف[7] پہلوؤں کے احساس کو پس منظر میں ڈال[8] دیتی ہے ۔

Hints : 1. Materialistic point of view. 2. Emotional, spiritual and mental affairs, 3. Material sources. 4. Delicate things. 5. Cruelty (ruthlessness). 6. Wipe out (obliterate). 7. Fine aspects. 8. Relegate into background.

Exercise No. 7

"کمال جب لاہور آیا تو تنہا تھا ۔ بے یارو مددگار[1] ، بے آسرا ، بے سہارا ، اگر اس میں زندہ رہنے کا جذبہ بے اختیار نہ ہوتا تو وہ دریا کی اس لہر کی طرح جو اٹھتی تو ہے ، مگر اتنی توانا نہیں ہوتی کہ ریت کو اپنے دامن[2] میں لے کر واپس جا سکے ، ریت ہی کے ذروں میں جذب ہو جاتی ہے ۔ کمال بھی حوادث روزگار[3] میں اپنا وجود[4] کھو دیتا ، لیکن زندہ رہنے کا جو جذبہ جو امنگ[5] اس کے اندر موجود تھی ، اس نے اسے ہرآن سرگرم[6] کار رکھا ۔ اسی جذبے اور امنگ کے زیر اثر وہ خارجی قوتوں سے ٹکرا کر اپنی راہ ہموار کرتا رہا ۔ اور آگے ہی آگے بڑھتا گیا ۔"

(میرزا ادیب)

Hints : Quite alone. 2. In its wake. 3. Incidents of time. 4. Entity. 5. Longing. 6. Active and restless. 7. External forces.

Exercise No. 8

میرا خیال ہے کہ زندگی کو سمندر کے بجائے کھلے پانی سے تشبیہہ دینا زیادہ موزوں[1] ہے ۔ سمندر تو پھر بھی کناروں میں گھرے[2] ہوئے پانی کا نام ہے ۔ جو بہرحال محدود ہے اور جسے طے کیا جا سکتا ہے ۔ مگر

زندگی غیر محدود وسعتوں تک پھیلی ہوئی کائنات ہے ۔ ایک ایسی کائنات جس کا کوئی انت نہیں[3] اور جس کے بارے میں سب اندازے[4] محض اندازے ہی ثابت ہوئے ہیں ۔ جس کا بہت سا حصہ ابھی ہمارے علم میں نہیں آسکا ۔ جو ہر لحظہ تبدیل ہوتی چلی جا رہی ہے ۔

انسان کی حیثیت اس ذرے کی سی ہے جسے کائنات[5] کی تسخیر کا مرحلہ درپیش ہے ۔ وہ سمجھتا ہے کہ ادھر وہ گھر سے نکلے گا اور اُدھر کائنات کا ایک ایک دروازہ اُس پر کھلتا چلا جائے گا ۔ لیکن جب ایسا نہیں ہوتا تو وہ مایوسی[6] کا شکار ہونے لگتا ہے ۔ (اکبر حمیدی)

Hints : 1. Appropriate. 2. Encircled. 3. End. 4. Speculations. 5. Conquest of universe. 6. Fall a prey to chagrin/disappointment.

Exercise No. 9

لوگوں نے کہا کہ ہم بڑی مصیبت[1] میں ہیں ۔ دریا میں طوفان ہے اور ہوا بھی بہت تیز ہے ۔ ہم کسی طرح دریا کو پار نہیں کر سکتے ۔ یہ سن کر نوجوان نے کہا کہ کیا دریا کو تیر کر عبور کیا جا سکتا ہے ؟ سب نے مایوسی[2] کے ساتھ کہا ایسا سخت ناممکن ہے ۔ نوجوان نے ہمت[3] سے کام لیا اور دریا میں چھلانگ لگا دی ۔ اور حیرانی کی بات یہ ہے کہ وہ دریا کے پار اُترنے میں کامیاب ہو گیا ۔

Hints : 1. In great trouble. 2. Despair. 3. Take heart/ muster courage.

Exercise No. 10

ہماری سوچی سمجھی رائے [1] اور پختہ عقیدہ ہے کہ اقوام کی قسمت اس کے افراد کے کردار پر مبنی اور اس کی ترقی[2] و تنزلی افراد قوم کے اخلاق و عمل کا نتیجہ ہوتے ہیں ۔ اللہ تعالیٰ جب کسی قوم کو فلاح[3] بخشنا چاہتا ہے تو سب سے پہلے اسے اپنے اخلاق و کردار کو سنوارنے کی توفیق[4] عطا فرماتا ہے ۔ بے شک فلاح و خیر اللہ تعالیٰ کے ہاتھ میں ہے لیکن یہ اس قوم کو مل سکتی ہے جو خود بھی اپنی حالت کو بدلنے کا ارادہ[5] کرے ۔

Hints : 1. Well-considered opinion and firm belief. 2. Rise and fall. 3, Welfare/amelioration. 4. Bless. 5. Intend.

Exercise No. 11

وقت کی سب سے بڑی اور بنیادی[1] ضرورت یہی ہے کہ قوم اپنے اخلاق و کردار کی اصلاح[2] کا جذبہ اور ترقی کی صحیح[3] لگن پیدا کرے - کہ یہ دونوں باتیں لازم[4] و ملزوم ہیں - ہم اپنے اخلاق اور کردار کو سدھارے بغیر کوئی فلاح نہیں پا سکتے - کسی ترقی کی امید نہیں کر سکتے - اور ہرگز ان مسائل کو نظر[5] انداز نہیں کر سکتے جو ہماری بقا[6] کے لئے شدید خطرے کا باعث بن گئے ہیں -

Hints : 1. The crying need/supreme need. 2. Improvement/betterment. 3. Longing. 4. Correlative. 5. Overlook 6. Survival.

Exercise No. 12

(الف) - ایک مورخ اپنے عہد کی سچی اور مکمل تصویر پیش کرتا ہے وہ کوئی جھوٹی بات نہیں لکھتا وہ کسی بات کو دہراتا[1] نہیں وہ کسی کے خلاف تعجب نہیں رکھتا - کبھی کبھی دو اچھے مورخ ایک دوسرے سے اتفاق نہیں کرتے - وہ ایک ہی منظر[3] دیکھتے ہیں اور مختلف داستان بیان کرتے ہیں وجہ یہ ہے کہ مورخ بھی انسان ہوتے ہیں مشینیں نہیں - انسان ایک دوسرے سے مختلف ہوتے ہیں - اور چیزوں کو مختلف زاویوں سے دیکھتے ہیں - اس لئے مورخ کی شخصیت[4] اس کی تحریر سے غیر حاضر نہیں ہوتی -

Hints : 1. Repeat. 2. Prejudice. 3. Situation/scene. 4. Personality.

Exercise No. 13

(الف) ہم پاکستان کے نوجوان ہیں - ہم اپنے ملک سے محبت کرتے ہیں - ہمیں چاہیے کہ محبت کریں اور پوری دیانت داری سے کریں - اپنے ملک میں خدا تعالیٰ نے ہمیں سب کچھ عطا کیا - اس کی نعمتیں[1] بے شمار ہیں - ہم اپنے ملک کی ترقی کے لئے دن رات کام کریں گے - ہر پاکستانی کا فرض ہے کہ وہ اپنی ہر قوت پاکستان کی بہتری کے لئے وقف[2] کر دے - ہمیں دوسروں پر انحصار[3] نہیں رکھنا چاہیے - ہم اپنے پاؤں پر آپ کھڑے[4] ہوں گے اور ملک کی حفاظت کرینگے -

Hints : 1. His blessing are numberless. 2. Devote. 3. Depend. 4. To be self-supporting.

Exercise No. 14

(ا) - پاکستان جس کے قیام کے لئے ہم کئی سالوں سے جد و جہد کر رہے تھے - خدا کے فضل سے اب ایک زندہ حقیقت[1] بن گیا ہے - مقصد یہ تھا کہ ہماری ایک ریاست ہو جس میں ہم آزاد انسانوں کی طرح رہ سکیں - اور جسے ہم اپنے نظریات[2] ثقافت کے مطابق ترقی دے سکیں - جہاں اسلام کا بول[3] بالا ہو - قانون شریعت نافذ ہو اور اسلام کے معاشرتی انصاف کے اصول پورے طور پر رائج ہوں - ہمارے دشمن یہ نہیں چاہتے کہ ہم ان عظیم مقاصد[4] میں کامیاب ہوں - وہ جانتے ہیں کہ اسلام کے سچے شیدائی[5] ناقابل تسخیر[6] ہوتے ہیں -

Hints : 1. A living reality. 2. Ideology and culture. 3. To reign supreme. 4. Lofty aims. 5. Devotees. 6. Invincible.

Exercise No. 15

(ب) - کیا آپ ایک اچھے شہری[1] ہیں ؟ اس سوال کے جواب سے آپ کو اندازہ[2] ہوگا کہ آپ میں کون کونسی خوبیاں موجود ہیں - ایک اچھے شہری میں چند خوبیوں کا ہونا نہایت ضروری ہے - اگر یہ خوبیاں اس میں موجود نہ ہوں تو وہ مفید شہری نہیں بن سکتا - سب سے پہلی اور بڑی خوبی ذہانت[3] ہے - اگر کوئی آدمی بے وقوف ہو تو وہ قومی مسائل کو سمجھ ہی نہیں سکتا - اور نہ ہی ملکی معاملات[4] میں حصہ لے سکتا ہے - دوسری خوبی دیانت[5] ہے - ایک اچھے شہری کو اپنے تمام فرائض دیانتداری اور محنت سے سر انجام[6] دینے چاہیں - ہماری بہت سی خرابیاں اس وجہ سے ہیں کہ ہمارے دوکاندار تاجر ، افسران بددیانت ہیں - رشوت عام[7] ہے کہ اب ہر آدمی رشوت لینا اپنا اخلاقی فرض سمجھتا ہے -

Hints ; 1. Citizen. 2. Make one realize. 3. Intelligence. 4. National affairs. 5. Honesty. 6. Carry out / Fulfil. 7. Rampant.

Exercise No. 16

پاکستان کو اپنے جوانوں اور بالخصوص[1] طلبا پر فخر ہے - جو آزمائش اور ضرورت[2] کے وقت ہمیشہ صف اول[3] میں رہے ہیں - آپ مستقبل کے معمار قوم ہیں - اس لئے اپنی شخصیت میں نظم و ضبط[4] پیدا کیجئے -

مناسب تعلیم اور مناسب تربیت حاصل کیجئے ۔ آپ کو پورا پورا احساس ہونا چاہیے کہ آپ کی ذمہ داریاں[5] کتنی زیادہ ہیں ۔ ان سے عہدہ برا[6] ہونے کیلئے آپ کو مستعد[7] اور تیار رہنا چاہیے ۔

Hints : 1. Especially. 2. In the hour of trial and need. 3. In the forefront. 4. Disciple. 5. Responsibilities. 6. Discharge. 7. On the alert / ready.

Exercise No. 17

زبان اُردو کے ظہور[1] پر خیال کریں اور اُس کی تصنیفات[2] پر نگاہ کریں تو اس میں نثر سے پہلے نظم نظر آئے گی اور یہ عجیب بات ہے کہ ایک بچہ شعر پہلے کہے پھر باتیں کرنی سیکھے ۔ ہاں نظم جوش[3] طبع تھا اس لئے پہلے نکل پڑا ۔ نثر شائستگی[4] کے بوجھ سے گراں بار تھی ۔ اپنی ضرورت کے وقت ظہور[5] کیا ۔

Hints : 1. Advent. 2. Writings. 3. Spontaneity of Inner self. 4. Civility. 5. Come into being / Find expression.

Exercise No. 18

حضرات ۔ آجکے مباحثے[1] میں میری شرکت کی غرض[2] یہ نہیں کہ میں فریق مخالف کو شکست دوں[3] ۔ میری خواہش یہ ہے کہ ہم سب سچائی اور حقیقت تک پہنچیں ۔ آج ہر طرف آزادی[4] ، مساوات[5] اور انصاف[6] کی مانگ ہے ۔ اور سچ تو یہ ہے کہ دنیا میں یہی چیزیں کمیاب ہیں[7] ۔ آئیے انہیں اسلام کی تاریخ میں تلاش کریں ۔ اگر ہم تاریخ کے ورق پلٹیں[8] تو ہم دیکھیں گے کہ اسلامی طریق زندگی میں بے انصافی کا سوال ہی پیدا نہیں ہوتا ۔"

Hints : 1. Debate. 2. Aim. 3. Defeat. 4. Freedom. 5. Equality. 6. Justice. 7. Rare. 8. Turn over.

Exercise No. 19

پنجاب کا کسان اپنے گھر میں غریبوں اور اجنبیوں کے لئے بہت مہمان نواز ہوتا ہے[1] ۔ لیکن کبھی کبھی اپنے ہمسایوں سے لڑنا بھی پڑتا ہے ۔ یہ لڑائیاں بہت طول کھینچتی ہیں[2] ۔ عدالت تک نوبت پہنچتی ہے ۔ اور سالہا سال مقدمے چلتے رہتے ہیں[3] ۔ وہ اپنے عزیزوں اور رشتہ داروں سے بہت حسن سلوک کے ساتھ پیش آتا ہے اور مقدور بھر[4] اُن کی مدد کرتا ہے ۔

پنجابی کسان کو تین چیزوں سے بہت محبت ہے ۔ مذہب ۔ خاندان اور زمین ۔ وہ کسی ایسی چیز کو پسند نہیں کرتا جس سے ان چیزوں پر آنچ آتی ہو[5] ۔

Hints : 1. Hospitable. 2. Drag out. 3. Litigation goes on for years together. 4. According to one's means. 5. To cast into disgrace.

Exercise No. 20

آڑے وقت[1] کے لئے کچھ بچاتے رہنا دانشمندانہ کام ہے ۔ جو آدمی ایسا نہیں کرتا وہ جلد یا بدیر اپنے آپ کو تکلیف میں پاتا ہے ۔ بچت ہمیں مالی[2] مشکلات سے تحفظ دیتی ہے ۔ بچت کرنے کے لئے ضروری نہیں کہ ہم امیر ہوں ۔ کئی امیر آدمی بھاری[3] قرضوں میں پھنسے پائے جاتے ہیں ۔ کیونکہ وہ اپنی آمدن سے زیادہ خرچ کرتے ہیں ۔ بچت عادت کا معاملہ[4] ہے اور اس کے لئے ہمیں اپنی خواہشات[5] پر قابو[6] پانا سیکھنا چاہیے ۔

Hints : 1. Against a rainy day. 2. Financial straits / difficulties. 3. Heavy debts. 4. Savings is a matter of habit. 5. Desires and wishes. 6. Control / check.

Exercise No. 21

سائنس ہی کے طفیل[1] ہے کہ دنیا آج ترقی کرتی جا رہی ہے ۔ دنیا میں ایک عظیم انقلاب[2] رونما ہو گیا ہے ۔ اور نئے نئے عجائبات[3] ظہور پذیر ہو رہے ہیں ۔ سائنس نے انسان میں خود اعتمادی پیدا کر دی ہے اور وہ ہر چیز پر غلبہ[5] حاصل کر رہا ہے ۔ یہ ترقی جاری رہے گی ۔ ایک وقت آئے گا کہ یہ دنیا ایک بہت ہی خوشگوار[6] جگہ بن جائے گی ۔

Hints : 1. Because of / owing to. 2. Great revolution. 3. Wonders. 4. Self-confidence. 5. Dominate / gain supremacy. 6. Pleasant and happy place.

Exercise No. 22

قائد اعظم عورت اور مرد کے مساوی[1] درجہ میں یقین رکھتے تھے ۔ ان کی خواہش تھی کہ مسلمان عورتیں مردوں کے پہلو بہ پہلو[2] کام کریں ۔ ترقی کے لئے یہ ضروری تھا ۔ وہ خوش تھے کہ عورتوں نے پاکستان کی جد و جہد[3] میں اپنا فرض ادا کیا ہے ۔ انہوں نے لوگوں کو کہا " میں

تمہیں ذہن نشین کرانا[4] چاہتا ہوں کہ کوئی قوم بلند عروج[5] تک نہیں پہنچ سکتی جب تک عورتیں تمہارے پہلو بہ پہلو کام نہ کریں۔"

Hints : 1. Equal status. 2. Side by side. 3. Struggle 4. Impress on / bring home to. 5. Heights of glory.

Exercise No. 23

روشنی کیا ہے؟ کبھی جلتی ہے کبھی بجھ جاتی ہے۔ انسان نے ہمیشہ اجالے کی تمنا[1] کی ہے۔ اور روشنی کی تلاش میں طویل[2] سفر کیا ہے۔ اس زمانے میں ہر جگہ روشنی ہے۔ سڑکوں پر، مکانوں میں اور بازاروں میں روشنی ہے لیکن بعض لوگوں کا خیال ہے کہ روشنی دل میں ہے اُسے کوئی بجھا[3] نہیں سکتا۔ اکثر اوقات بازار روشن ہوتے ہیں لیکن دل بجھ جاتے ہیں۔

Hints : 1. To long for. 2. A long journey. 3. To extinguish / put out.

Exercise No. 24

معاشرتی برائیاں[1] ایک روگی[2] معاشرے کی نشاندہی کرتی ہیں۔ ان سے ظاہر ہوتا ہے کہ لوگوں کے دلوں میں معاشرے کے دوسرے افراد کی زندگی اور ان کی املاک[4] کا کوئی احترام[5] نہیں ہے۔ معاشرے کو ان برائیوں سے نجات دینے کے لئے، ہمیں مجلسی اخلاق اور مذہبی قدروں[6] کی پابندی کرنا چاہیے۔ اکیلی سزا جرائم[7] کا خاتمہ نہیں کر سکتی۔ ہمیں صحیح اور غلط کے شعور[8] کو نشو و نما[9] دینا چاہیے اور اسی شعور کی نشو و نما ہماری تعلیم کا مقصد[10] ہونا چاہیے۔

Hints : 1. Social evils. 2. Diseased society. 3. Point to / Indicate. 4. Properties. 5. Respect. 6. Social, moral and religious values. 7. Crimes. 8. Awareness. 9. Develop. 10. Aim.

Exercise No. 25

ملتان میں گذشتہ رات ۷۰ میل فی گھنٹہ کی رفتار سے شدید طوفان باد و باراں آیا اور ژالہ[1] باری ہوئی جس سے بجلی کے سینکڑوں کھمبے گر گئے۔ تار و ٹیلی فون کا نظام درہم[2] برہم ہو گیا ہزاروں درخت جڑوں سے اکھڑ گئے[3] اور سائن بورڈ سڑکوں پر گرنے سے ٹریفک کے لئے سڑکیں بند

ہو گئیں - کچھ مکانات گر گئے - ایک کچا چوبارہ گرنے سے ایک ہی
خاندان کے تین افراد ھلاک اور ایک عورت زخمی ہو گئی -

Hints : 1. To hail. 2. To be up-set. 3. Up-root. 4. To block.

Exercise No. 26

کسی بھی جمہوری ملک میں اپوزیشن کی ضرورت اور اہمیت چنداں محتاج وضاحت نہیں[1] - بلاشبہ جس طرح حکمران جماعت کا سیاسیات میں ایک خاص رول ہوتا ہے اسی طرح اپوزیشن کے بغیر جمہوری عمل کی تکمیل نہیں ہو سکتی - لیکن اس کا یہ مطلب نہیں کہ اپوزیشن اپنی حدود[2] سے باہر آجائے - اپوزیشن کی ضرورت ملک کی سلامتی اور مفاد کے لئے ہے کہ وہ حکمران جماعت کی کوتاہیوں[3] پر نگاہ رکھے اور اس کا محاسبہ کرے لیکن اگر اپوزیشن کا طرز عمل ان حدود کی پرواہ نہ کرے تو پھر یہی کہا جائیگا کہ اپوزیشن اپنے بلند مقام سے گر گئی ہے اور یقیناً اس سے عوام کے اعتماد کو ٹھیس پہنچے[5] گی -

Hints : 1. Need no explanation. 2. Overstep one's limits. 3. Short comings / Drawback. 4. To keep a check on. 5. To suffer a setback.

Exercise No. 27

پاکستان کی طرح انڈونیشیا بھی تعلیمی ، اقتصادی اور تجارتی میدانوں[1] میں تیزی کے ساتھ ترقی[2] کر رہا ہے - ملک کے ہر گوشے میں یونیورسٹیاں کالج اور سکول کثرت سے قائم ہو چکے ہیں - کچھ عرصہ پہلے حکومت انڈونیشیا نے سرکاری طور پر اعلان کیا تھا کہ ناخواندگی اور جہالت[3] کا اس ملک سے قطعی طور پر خاتمہ ہو چکا ہے - غیر ملکی تجارت بھی روز بروز ترقی[5] کر رہی ہے - پاکستان کے ساتھ تجارتی معاھدوں سے دونوں ملکوں میں ترقی کی نئی راہیں[6] کھل چکی ہیں -

Hints : 1. Economic and commercial fields. 2. Make rapid progress. 3. Ignorance and illiteracy. 4. Absolutely. 5. To be on increase. 6. New avenues.

Exercise No. 28

رشوت بھی ایک معاشرتی برائی ہے جو ملک کو عام اندازے سے

کبھی زیادہ نقصان پہنچاتی[1] ہے ۔ یہ کسی ایسی رعایت[2] کے حصول کے لئے دی جاتی ہے جو دیانت داری سے ممکن نہیں ۔ اگر رشوت کسی ملک میں کثرت سے پھیل[3] جائے تو سرکاری معاملات ناپسندیدہ اور بددیانت[4] لوگوں کے ہاتھوں میں چلے جاتے ہیں ۔ قدرتی طور پر نشو و نما کی رفتار میں رکاوٹ پیدا ہوتی[5] ہے ۔

Hints : 1. To cause damage. 2. Favour, 3. To become widespread. 4. Corrupt and undesirable persons. 5. The pace of development is checked.

Exercise No. 29

عورتیں ہمارے ملک کی آبادی کے تقریباً نصف کے برابر ہیں اور یہ بھی اتنی ہی اہم ہیں جتنا کہ مرد ۔ جب تک ہماری عورتیں ملک کی تعمیر میں سرگرم[1] حصہ نہ لیں ہم تیزی سے ترقی کرنے اور وقت کے ساتھ قدم بہ قدم[2] چلنے میں ناکام رہیں گے ۔ بے شک عورتیں پہلے ہی بہت کچھ کر رہی ہیں ۔ تاہم یہ ضروری ہے کہ ان کے لئے ایسے حالات پیدا کئے جائیں جن میں وہ قومی تعمیر[3] کے پروگراموں میں بڑھ چڑھ کر حصہ لے سکیں ۔

Hints : 1. To take active part. 2. To keep pace with time. 3. Nation building programmes.

Exercise No. 30

زندگی گذارنا عجیب انسانی تجربہ[1] ہے ۔ پیدائش سے موت تک ہمیں بہت سے واقعات[2] پیش آتے ہیں ۔ تریباً ہر روز ہم کوئی نہ کوئی نئی بات سیکھتے ہیں ۔ ہم مشاہدات[3] سے سیکھتے ہیں ۔ ہم کتابوں سے سیکھتے ہیں ۔ بہت دفعہ ہم دوسرے لوگوں سے سیکھتے ہیں ۔ امتحان پاس کر لینا اور بات ہے اور علم حاصل کرنا اور بات ہے ۔ انسان اپنی ساری[4] زندگی طالب علم ہوتا ہے اور اسے ساری زندگی علم حاصل کرتے رہنا چاہیے ۔

Hints : 1. A curious / strange experience. 2. Incidents/ events. 3. Observations. 4. Throughout one's life.